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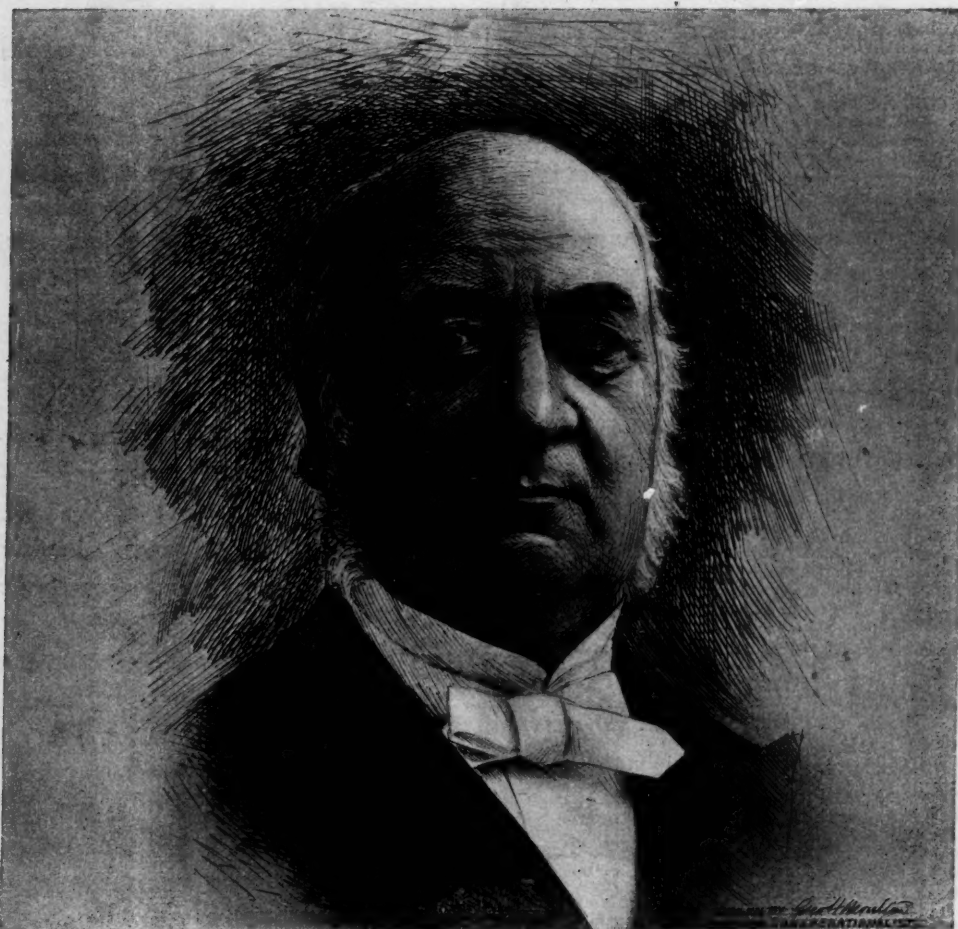
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EX-PRESIDENT JAMES H. FAIRCHILD
Oberlin College

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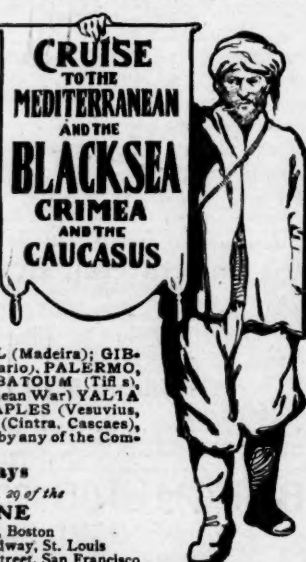
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Volume LXXXVII
Number 5

Event and Comment

Our Portrait It will gratify not only the many friends and former students of ex-Pres. James H. Fairchild, but a large number beside who have learned to admire him, though denied personal acquaintance, to see his portrait on our cover this week. Most of the generation to which he belongs have passed on, but he still lingers an honored figure in the life of the Oberlin of today, and representing in his person, as he has for many years, the fairest fruitage of the Christian life. We trust the time is still far distant when it will be necessary to sum up his life work, but a tender and discriminating estimate of the man and of his great services to many interests is in order now. That on another page which Professor King has prepared bears the marks of long and intimate acquaintance with Oberlin's Grand Old Man.

second chapter of Matthew, ending with the words, "He shall be called a Nazarene," he looked up into her face to find it beaming with pride and satisfaction. Mr. Cross also dwelt upon the effect of the training and atmosphere of his home in leading him into the Christian life and the ministry. How few men enter this sacred calling today who were not dedicated from babyhood to the service of Christ and their fellowmen. Indeed, how few people enter the Christian life who grew up in irreligious homes! George Eliot said, "In the man who has known caresses there lives a fiber of memory that can be touched to gentle issues." It is equally true that in the man whose childhood knew the name of Jesus Christ as that of a familiar and beloved friend there exists the fiber of memory that long afterwards can be touched to noble results.

paid while in the service up to the time that they are sixty-two years old than the average clergyman, but also that they have "retired pay for life, medical service free and other perquisites" that the average professional man knows nothing of. The pay of the chaplain while on land is \$2,300 a year, and while at sea \$2,800. Secretary Long asks, "Am I wrong in assuming that this is two or three times the average salary of clergymen?" Secretary Long is not wrong, and he is equally correct in his statement that "the income of other professional men generally increases with advancing years, while in the case of a clergyman, after a certain period, he is less in demand," whereas the chaplain is certain of full pay until he is sixty-two years old, and then he is retired on an allowance. Some men don't know when they are well off.

A New Famine Fund A legacy has fallen to the donors of the Indian Famine Fund. Its value will be determined by the way in which it is regarded. If it was worth while to save children from starvation, it is still more worth while to give them the opportunity to live useful lives. These 3,300 children make their own appeal in the statement made of them on page 178. Twenty dollars will support one of them for a year while he is learning a trade or business that will enable him to become a useful member of society. The Prudential Committee of the Board has considered the appeal and cordially indorses it. We commend it heartily. While we cannot give space to publish the individual contributors, we shall announce the totals from week to week. A cablegram received from Ahmednagar last week says, "Famine children money exhausted," which means that all the money given for this purpose in this and other countries has been used, and that immediate relief is imperative.

Safeguarding Sunday The annual report of the New England Sabbath Protective League, just issued, announces the last year as the most successful in its history. During the seven years nearly one million New England people have been addressed, some ten million pages of literature have been distributed and twenty anti-Sunday laws defeated. The league has been a quiet but powerful influence in favor of keeping Sunday as a rest day and of promoting its use for the higher life of the people. This report is tonic reading. It shows the dangers which threaten, the interests concerned and the motives which prompt the preservation of the New England Sabbath. Ministers who read this report will be likely to be moved to preach on this subject and will find here information and guidance which will enable them to preach intelligently and to represent the reasonable Christian conviction of the present time.

What to Do in the Meanwhile The present is certainly a time of unusual heart searching on the part of Christian ministers and of not a few laymen as well. Our Chicago correspondent last week referred to the three days' conference of Presbyterian ministers in that region who conferred for many hours about the exact spiritual situation in their respective parishes, devising what remedies they could to meet it. Perhaps too much time and thought may be spent on the diagnosis. We were impressed the other day with the title of the paper which Rev. George A. Hall of Peabody, Mass., read before the Essex South Association, of which he is a member. Starting with the theme What to Do in the Meanwhile, Mr. Hall, after stating fairly and fully the reasons for discouragement, passed on to answer the question with which he started. He told his fellow-ministers that they, as a part of modern society, helped to create the problems which they would solve, that they could not escape entire responsibility of the sins of their own times. He counseled a work of reconstruction and readjustment. Regarding doctrine, he advised open-mindedness to the conclusions of scholarship, but urged a more firm hold upon the vital substance of the gospel. Respecting the life of the church in the world, he pleaded for a stronger grasp of the spiritual conception of the church, quoting in this connection Dr. Francis Peabody's trenchant words: "The present age is the best chance God has ever given for the Christian life and this land is the best land in which that chance can be met." It is good, indeed, that notes of hope and confidence emerge

Whence the Ministry Is Recruited What would become of the Christian ministry if it were not constantly recruited from the Christian home? The council which installed Mr. Knight at Berkeley Temple, Boston, a fortnight ago, and the one which last week inducted Mr. Cross into the assistant pastorate of the Old South Church could hardly have failed to be impressed with the tribute each man paid to the influence of Christian parents. Mr. Knight said that he remembered nothing earlier than the scene at his mother's knee when, after completing the recitation of the

The Pay of Army Chaplains The naval chaplain who wrote to Secretary of the Navy Long, complaining of the financial compensation which the nation gives the chaplains and urging more pay, did not realize, probably, that he was dealing with an ex-president of the American Unitarian Association and a layman especially conversant with ecclesiastical conditions. Secretary Long's letter in reply to the chaplain, published in the Boston Herald of the 24th, is a letter so full of wisdom from the layman's standpoint that the chaplain when he read it must have felt considerably enlightened. Secretary Long points out that not only are the chaplains better

now and then as well as those of lamentation and denunciation.

Presbyterians and the Personal Tie in Missions

Presbyterian foreign mission work has within the last two or three years largely taken the form of the support of one or more laborers on the field by local churches. The large majority of Presbyterian men and women in pagan lands are now so provided for. The system has distinct advantages, principally the educational effect upon the local churches of being brought into contact with a specific worker and his work. There is force in the argument that gifts for the spread of Christianity should not be dependent on such relations to particular men and women and their fields, and no doubt giving to the broad cause is a higher form of Christian beneficence. But as a training process the personal method has much to commend it, especially for the young. At all events, Presbyterian foreign missionary work has never been so vigorous and promising as now.

A New Day for China

The picture of the building of the American Chinese Self-supporting Church in Hong-kong, which appears on the cover of the February number of the *Missionary Herald*, does not look like an American church. With its schoolrooms, kitchens, sleeping apartments and audience-rooms, it is, perhaps, a typical Chinese church edifice. It is to be a meeting place for Chinamen coming from China to America and returning, and for the representatives of bands of Christians in the interior, to whom this will be the mother church. It marks a new stage in the history of American missionary work in China, which has been passing through tests during the last three years that would have destroyed any merely human institution. The Christians of that great empire are coming into a position of independence and of consequent greater influence. Yet this church requests the American Board to accept the deed of its property and hold it for missionary purposes. We note, also, as a sign of the attitude of the people toward Christianity, that the Chinese government has voluntarily set aside half a million taels to found a university at Tai-yuen, and has asked a Christian minister, Rev. Timothy Richards, to take charge of the fund and administer the institution for ten years. Tai-yuen is a city in the province of Shansi, where many of the missionaries and Christian converts were murdered by the Boxers. This gift is prompted by the fact that the missionary societies refused to demand money compensation for missionaries killed.

The Hunger for Reality

"The sermon today is therefore unreal. It does not stand for what the church at the present day is," says a recent *Churchman*, in a trenchant editorial dealing with the inferiority of the pulpit ministrations of Protestant Episcopal clergymen. "The most fundamental and essential things must conform themselves to circumstances and changing conditions, or else remain apart from the thought

and life of the age," said Bishop Doane of the Protestant Episcopal Church, in his sermon at the consecration of the new bishop of Long Island recently, in which he pleaded for recognition of progressive revelation of truth. "The religious thought of our day is seeking more than anything else a note of reality," says Rev. Teunis S. Hamlin, the influential Washington Presbyterian pastor, in a recent *Independent*, in an article in which, with unusual boldness, he lays bare the unreality of the older systems of theology and theological education. The anthropology he was taught in the seminary he found untrue. "The sin," he writes, "that is feared and repented of (today) is 'actual transgression,' not theoretical offenses in hypothetical conditions. The salvation that is desired is moral, not forensic. Penalty that would stir the conscience must be proportioned to guilt. Rewards that incite to effort must appeal to present cravings. Standards of conduct must commend themselves as attainable. In short, the religion that hopes to win and control men in our day must at no point lack the note of reality." Our observation is that just in so far as individual preachers have a message that rings with the note of present vital experience or thought, or local churches have a method of expressing social Christianity which is adapted to the conditions of the world in which men now live, that particular preacher or church is not bemoaning loss of influence with men or upon society.

Makers of Japan

It is a remarkable fact that the two men who have been most influential in shaping the life of New Japan should have escaped in poverty from the old Japan to learn that which enabled them to write their names in imperishable characters on what is becoming a great modern empire. Joseph Neesima left his country secretly on an American ship, when a boy, and worked his way to this country. Finding kind friends he obtained an education and with it a Christian experience which enabled him to do a work for the religious life of his country, whose full meaning is yet to appear in the character of all her national life. Marquis Ito, thirty-eight years ago, worked his way before the mast from Shanghai to London, where he arrived forlorn and helpless, but where now he is the guest of the king and receiving the honors of royalty. He has been four times prime minister of Japan and has done more than any other one person to give her an influential place among civilized nations. A people having young men of such enterprise as these men were is sure to take a foremost place in the world's development. The investment of Christian missions among such a people brings large results, and need be only temporary, for the Christians of Japan will soon administer their own affairs.

The Bible in the Pulpit

Dr. Joseph Parker has chosen skillfully as the name for his commentary on the Holy Scriptures *The People's Bible*. The people would perhaps be as greatly obliged to some one who would write a small vol-

ume of counsels to preachers as to the use of the Bible in the pulpit. In the Anglican Church the approved method of reading the lessons is to deliver them in monotone, without emphasis or interpretation. In most Protestant churches the reader endeavors to make the people understand what is read to them. But the wise commentator in the pulpit is rare. Why should not the preacher read from different versions of the Bible, and let the hearers compare them with the Authorized Version, which most of them use? The habit of following the lesson with the Bible in hand has almost died out in our churches. In many of them hardly a copy of the Scriptures is to be found outside of the pulpit. A new interest would be awakened if the preacher would read from the new versions described recently in this paper, announcing, perhaps, a week in advance the lessons for the following Sunday. A selection from Job, read in Professor Genung's translation in his *Epic of the Inner Life*, or in Dr. Momerie's paraphrases, Psalm 118 as divided between worshiper and people in Moulton's *Modern Reader's Bible*, the Psalms of penitent Israel, or Mic. 7: 7-20 as rendered in *The Messages of the Bible*, or one of Paul's letters as translated in the *Twentieth Century New Testament*, would give to many worshippers a new interest in the Bible and move them to a fresh study of it. In Sunday school, also, the reading of some of the Bible stories or Biblical Masterpieces, volumes of the *Modern Reader's Bible*, would hold the attention of those on whose ears the familiar words of the King James Bible fall unheeded. The popular use of the Scriptures is far too much neglected in the churches.

Mayor Low to Dr. Parkhurst

Last week we commented on Dr. Parkhurst and the Society for the Prevention of Vice's appeal to Mayor Low to enforce the Sunday closing law. Mayor Low has replied in a straightforward way, in which he denies that the law is not enforced, and that the administration is treating the law as if it did not exist. He asserts that the law has been enforced up to the limit of what is practicable and with the means at his command. It was Dr. Parkhurst's contention, and it has been ours, that non-enforcement of the law, or, rather, differentiation on the part of the police between saloons in enforcing the law strictly leads to blackmail. Mayor Low contends that to attempt to close all access to saloons on Sunday simply drives breach of the law one step farther back, namely, into back rooms and the lodging houses. "In the meantime this pressure causes the fires of blackmail to burn as with a forced draught. An administration of the excise law that only doubles the inducements to blackmail, but which cannot stop illegal sales, may well be called in question." Summing it all up Mayor Low says he will continue to enforce the excise law as one of the general body of laws which he is called upon to enforce, in the best manner practicable with the means at his disposal, but he will not concentrate the entire police force on this one law and let all other laws go by the board.

Precept and Practice Agree In a stirring address before the New York alumni of Amherst College, at their annual dinner last week, District Attorney Jerome said some plain things about college men's individual responsibility for bad political conditions. He said that he was tired of sitting at club dinners and hearing men denounce bad government. "The men who will go out and shoulder responsibility," said he, "are scarce. You college men, particularly, have advantages which many others have not, and with your advantages you have responsibilities. Have you discharged them? You have been vehement in denouncing wrongdoing in public life, but few of you have tried in the slightest degree to discharge the obligations which education has placed upon you. The campaign just past has brought home to me the conviction that when the individual realizes that he is responsible, then only can we hope for better things." Mr. Jerome has given up his home on Washington Heights and has leased a house on the lower East Side, in a poor part of the city. In explanation of this action he says that during the campaign he promised the East Side people that he would help them; and that the only way he can do so is to go down and live among them, learning their needs, and making it easy for the people to reach him.

Lawbreakers in High Places The American public has few more burning domestic questions before it now than giving to the Interstate Commerce Commission, or some other body of Federal officials, authority to deal with and punish the railroad corporation officials and captains of industry who violate the law governing uniformity of rates to shippers. Recent investigation by the Interstate Commerce Commission of the conditions of trade in Chicago, and the actions of railway officials and shippers of grain and packers of meats there, has led the commission in its last report to say

That the leading traffic officials of many of the principal railway lines, men occupying high positions and charged with the most important duties, should deliberately violate the statute law of the land and in some cases agree with each other to do so; that it should be thought by them necessary to destroy vouchers and to so manipulate bookkeeping as to obliterate evidence of the transactions; that hundreds of thousands of dollars should be paid in unlawful rebates to a few great packing houses; that the business of railroad transportation should to such an extent be conducted in open disregard of law must be surprising and offensive to all right-minded persons. Equally startling is the fact that the owners of these packing houses, men whose names are known throughout the commercial world, should seemingly be eager to augment their gains with the enormous amounts of these rebates, which they receive in plain defiance of a Federal statute.

The commission calls for a revision of the law relative to Federal control of interstate commerce, and for its readoption "upon some correct theory and workable basis" conforming to present conditions, such as the drift of railways toward vast combinations and the limitation of competition. The commission also calls for provisions in the new law which will give the public access to the books of the corporations, and will enable courts find-

ing officials guilty to impose penalties, not alone on the minor officials of the roads, but on the road itself through forfeiture of a cash penalty.

The Boston Strike It has been many years since Boston's citizens have witnessed such scenes as have been observable along some of her thoroughfares of traffic during the past week. Nothing but the use of all the police reserves has quelled the mob and enabled the teams of the corporation which refuses to deal with the teamsters' trades union to carry on their work of moving freight about the city. Men who have ventured to act as teamsters for the independent corporation have suffered physical violence and have been insulted by vilest epithets when at work. With difficulty the trades unions, naturally allied with the teamsters' union, have been held back from a sympathetic strike involving a large portion of the city's industry. Feeling has been intense, both against the independent firm, against the unruly mob and against the police for their severity. Efforts of the State Board of Arbitration and Conciliation to settle the controversy have failed, and the firm has taken the matter before the courts for their adjudication on the vital issues involved, a temporary injunction against the officials of the trades unions being granted. On Sunday the various trades unions of the city met and voted to contribute funds for the legal battle now on. If the battle takes no other form than a legal one, the community will feel grateful.

The Issue at Stake At bottom the issue is one of enforced recognition of trades unionism. The freighting firm which declines to sign the agreement with the teamsters' union claims to pay the standard wage in all cases, and in not a few cases more than the standard wage. It has no dispute with the men in its own employ. It affirms its right to run its own business and deal with its own employees on its own terms. That it is entirely within its legal rights in this matter is indisputable. Whether, however, in view of the recent negotiations between the freight handling firms and their teamsters, which resulted in a compromise agreement that averted a general strike and much loss to the city, this firm, after attending the conferences, was justified in reverting to the purely individualistic basis is the open question on which men will differ radically. Undue emphasis of individual right when it involves, or threatens to involve, social peace and general industry does not meet with public approval nowadays. Nor, on the other hand, does the treatment which non union workmen have received from the trades unionists and their sympathizers during the past week fail to stir the deepest wrath of genuine Americans and win sympathy for the non-union men and their employers. Such treatment instantly stiffens the general disposition to settle once for all, by physical force or by legal procedure, the right of a man to labor where he pleases, for whom he pleases, at what terms he pleases. Violence used to secure social ends but intensifies individualism.

Old Age Pensions Popular movements for securing to the average man and the wage-earner comfort, or a measure of it, in his old age have not become strong in this country, where the individualistic principle of thought and action is still regnant. But it is not without significance that so pronounced an individualist as President Eliot of Harvard has recently publicly advocated the application of the pension system to civic as well as military and naval servants of the state, and that Congressman Gillett of Massachusetts introduced a bill in the House of Representatives recently creating a commission of officials of the various departments of state at Washington, including the Civil Service Commission, charged with the task of devising a civil pension system by which Government officials whose tenure is guaranteed by the civil service law may be retired on an annuity after they have served the nation faithfully, the same to be paid from a fund created by enforced contributions from the salaries of all Government employees. Due regard for efficiency of service compels the retirement of officials after their period of effective service is over. The political pull and the impecuniosity of the individual are obstacles often to rigorous pruning of the lists by heads of departments. The civil service law works against the malign effect of political pull. A properly guarded system of annuities or pensions would facilitate overcoming the force of the sentimental plea often urged in behalf of a worker who has lacked thrift, or whose peculiar personal or family conditions have been such as to make saving impossible. Naturally, in view of the abuses which have accompanied the pensioning of military servants of the Union, there will be at first considerable opposition to any system of pensioning civil servants. But a properly guarded system is almost certain to come.

The Philippines With the return to this country of Governor-General Taft, head of the Civil Commission, the public, Congress, Secretary of War Root and the President are likely to get valuable information as to the situation in the archipelago, as viewed by the commissioners. Governor Taft will be the first witness before the Senate Committee, which Senator Lodge announces will sit soon to examine witnesses and determine what ought to be done by Congress. Governor Taft will be followed by military men who have just returned from the islands. We see no evidence anywhere of any disposition to avoid getting at the truth, or any disposition to deal with the problem in any other spirit than that of wisdom and fairness. Ultimate independence of the islands, or their incorporation as a state in the United States, or a permanent relation of dependency or wardship—are all academic questions as yet, to be determined by the course of events and the light which will come with the tentative attempts at home rule which have been inaugurated by the Civil Commission. President Schurman of Cornell University, a member of the first commission sent out to the islands by President McKinley, addressed the Massachusetts Reform Club last week and argued for ultimate independ-

ence of the Filipinos, and assumed to interpret the policy of the Administration as favoring this solution of the problem. It is an ideal creditable to those who hold it, and as held by President Schurman gains force because of his knowledge of the situation as it was when he was in the islands, but which may have changed since. It is an ideal toward which our nation will work probably as time goes on, and if declared to be the ultimate intention of the United States might abbreviate the struggle at arms now going on. But whether it is wise for that declaration to be made, whether this Administration is justified in committing later administrations to a policy which later conditions may not warrant, is an open question, at least, viewing the matter from the standpoint of practical statesmanship.

Light from the Negro Problem

We stand committed now by formal constitutional amendments to guaranteeing the ballot to every Negro male adult of the South. State legislation, Supreme Court decree and popular sentiment in the South have nullified this reconstruction legislation on race issues. And the North is in no mood now to prescribe for the South or for the nation strict enforcement of a law that was the expression of a noble ideal, but an unworkable policy, as events have proved. Our national record of dealing with the Indian and the Negro has made many, who have nothing but the sincerest longing to make of the Filipinos all that democracy can do for them, hesitate about clamoring for action in the Philippines by our national representatives or for action in Congress with respect to the Philippines which will have for its basis anything else than wisdom, expert knowledge of local conditions, of racial possibilities and of republican potentialities.

Transfer of West Indian Islands

Slowly but surely territory adjacent to us, and naturally ours to traffic with and to utilize as part of a plan for military and naval defense of the mainland, is coming to us through the diplomacy of peace or the diplomacy which follows war. Porto Rico, Cuba, and now the Danish West Indies have entered upon more intimate political and commercial relations with the United States since 1898, and the end is not yet. Unless Great Britain soon legislates so as to save her West Indian possessions from economic ruin, she, too, will face colonies in revolt—colonies so feeble, to be sure, as to make their attitude one of indifference to the empire, viewing the revolt from the military standpoint, colonies also occupying territory so valuable to Great Britain as a basis for naval action that she would be very loath to give it up. But time and propinquity to the United States, and economic dependence on the republic rather than on the empire, may work the unexpected even for the British West Indies.

The treaty between Denmark and the United States, signed last week in Washington, still has to be ratified by the Senate and by the Rigsdag, the Danish parliament. By it, when ratified, Denmark will transfer to the United States, for about \$5,000,000, title to three islands,

St. Croix, St. Thomas and St. John, with a total area of 138 miles and a population of 32,786, chiefly Negroes, who are employed by Danish, French and American sugar planters in the main industry of the island, sugar cane raising. Arguments that seemed conclusive thirty and more years ago, when Mr. Seward negotiated a treaty for this transfer with Denmark and the Senate rejected the treaty, no longer have the weight they once had. Denmark has no political or economic reason for retaining title. The United States could not contemplate any transfer of the islands to Germany or any other continental power with approval. The natural market for the sugar of the islands is in the United States. Our military and naval strategists have long coveted control of the islands for purposes of national defense, and national control of the Caribbean Sea and the isthmian waterway. The sum of \$5,000,000 is but a bagatelle as national expenditure goes now. Ergo, the Senate will probably ratify.

Protestations of Friendship

History has so been written since January, 1898, that no nation in Europe cares to be considered as unfriendly to us now; neither does any Power care to have it disclosed that she has been unfriendly in the past. Lord Cranborne's partial disclosure in the House of Lords of the course of Great Britain toward the United States during the months preceding the declaration of war with Spain has led to similar statements, semi-official, by the foreign offices of France, Germany and Russia, all of them disclaiming any serious intention to do more than preserve peace by proffering a joint statement as to how preferable abstention from recourse to arms would be. Lord Cranborne did not go as far as he might have gone, had it been deemed wise, in placing before the world public documents supporting the British claim to superior friendliness, a claim that goes so far as to assert that but for Great Britain's positive negating of the scheme we might have had to face an ultimatum such as Japan faced after her defeat of China. Whether Russia, France or Germany will feel it imperative to make more explicit disclosures of their course in order to defeat the effect of the British government's partial disclosure is an open question. American and British statesmen, whose word on public matters is weighty usually have made statements relative to the British government's course as our friend which go far beyond Lord Cranborne's statement; and supposably they rest on documentary evidence which these men have seen. On the other hand, reasoning *a priori*, we see no reason why Russia should have joined in any effort to intimidate us, for she had more to lose and less to gain by such a course than any other Power. Traditionally she was our friend. Her relations with Spain never had been close. Spanish outlying territory she did not covet. When she gave up Alaska she gave up all pretensions to being a factor in the development of the American continent. There are reasons why Germany, France and Austria, especially the last Power, may have labored to pre-

vent war. But we do not believe that any single Power or any group of Powers really believed that any deliverance they might make would prevent the United States from driving Spain out from Cuba, once it decided that the time to begin the task had come.

Chinese Reforms

One of the minor disputes growing out of the Boxer uprising and European and American interference arose from Germany's seizure at Tientsin of the property occupied by the college of which Mr. C. D. Tenney is president. Mr. Tenney is a brother of Rev. W. L. Tenney of North Adams, and for many years has had intimate and influential relations with the Chinese government. Germany's stubborn retention of the property, although there could be no disputing of the title to it as vested in Mr. Tenney and the directors of the school, has at last ceased. A dispatch from Berlin, whither Mr. Tenney has journeyed to lay his case before the German foreign office, tells of Germany's admission of the contention of Secretary of State Hay standing back of Mr. Tenney; and of her intention not only to restore the property to its owners, but to pay an indemnity for damage suffered.

George E. Morrison, the famous Peking correspondent of the London *Times*, returning to the city after a visit to Great Britain, writes optimistically to the *Times* as to the future, and tells of a marked change of attitude toward foreigners and foreign ideas. Such testimony from Mr. Morrison is weighty, inasmuch as he has known more of the inner political and diplomatic life of Peking during recent years than many of the diplomats stationed there. The ambassadors and ministers to the Chinese court are now dealing face to face with the emperor in their intercourse as representatives of their sovereigns, a right long contended for, but never granted before.

Temperance Lessons in Sunday Schools

The *New Voice* says: "There is a clandestine movement on foot to abolish the International quarterly temperance lessons. . . . The conspiracy to defraud the youth of the Sunday schools of these quarterly temperance lessons comes chiefly from within the International Lesson Committee, and is led by no less personages than Rev. A. E. Dunning, D. D., secretary of the Lesson Committee, and Rev. A. F. Schauffler, D. D., of New York, a leading spirit in the same committee."

Ordinarily we should not notice any statement made by the *New Voice*, but as this matter is being taken up by reputable newspapers and as the effort is being made by circular letters to spread its misrepresentations, it is necessary that the facts should be given. The statements above quoted have no foundation in fact. The American members of the Lesson Committee represent nine religious denominations. They agree as to the importance of teaching temperance to the young. They represent fairly the convictions of the churches to which they be-

long, which are earnest and emphatic in favor of the abolition of liquor saloons and of the promotion of temperance. Some of them, at least, do not believe that temperance is best advanced by the injection into the regular course of a specific Bible lesson on this subject once every three months. They think that the frequent reiteration of temperance arguments occupying the entire lesson, with the effort to support them by selections from the Bible, tends to make the subject distasteful to teachers and pupils. The British section of the committee, which favors one annual Temperance Sunday and the presentation of the subject whenever it may properly be taught in connection with all the lessons, makes every year a protest against the quarterly lessons. But the instructions given to the committee are mandatory and have been fulfilled to the best of its ability.

The committee was unanimously elected by the International Sunday School Association, and the majority of its members, who have never concealed their views on this subject, have been re-elected, some of them for the third or fourth term. They have always held that the Sunday schools have the right to choose what lessons they wish to study. For several years a review lesson was set for the last Sunday of the quarter, and the temperance lesson as an alternative. But when it was urged that the schools generally neglected the temperance lesson when the choice was left to them, the Sunday School Association voted to make that lesson, as far as practicable, compulsory. Since then a temperance lesson has been chosen for one Sunday in each quarter, with no other on that day.

No plan to change this method has ever been discussed in the committee, or, so far as we know, by any of its members. To affirm that such a plan has been attempted clandestinely is a gratuitous insult to every member of it. The wish, however, has often been expressed in the committee that some method might be found which would unite the Sunday schools in more effective efforts to promote temperance. In Great Britain, at any rate, and probably in this country, this desire has grown in intensity in recent years.

The *New Voice* further says that at the Atlanta Convention in 1899, "Dr. Dunning and Dr. Schauffer had laid a trap to defeat the lessons. Dr. Dunning reported for the Lesson Committee, and went out of his way to attack the temperance lessons." This statement is altogether false. The report of the committee is printed exactly as it was written by Dr. Dunning, and subsequently adopted by the committee. The only reference in it to temperance is as follows:

You have instructed us to mention the subject of temperance four times each year. We would gladly have it emphasized more frequently. Temperance is enjoined in many portions of Scripture where that word does not appear. The Bible presents principles for holy living. It is for those who interpret the Bible by the pen or the uttered word to apply these principles. The principles of the Bible are against modern forms of gambling, profanity, unchastity, against every kind of vice. They enjoin temperance, Sabbath keeping, kindness to animals, every kind of virtue. Prepare and use lessons on the texts provided, suitable to the reform you would press.

Some years ago, when this same news-

paper, which calls itself "a journal of good citizenship," made a vicious attack on Dr. Theodore L. Cuyler, as unwarrantable as this one, he called it, with pardonable indignation, "a lying voice." It has changed hands since then, but apparently its character has not changed.

The International Lesson Committee has spent much time, has traveled long distances, has cheerfully performed its labors without compensation and with a due sense of its responsibility in behalf of many millions of students of the Bible throughout the world. The ungenerous references in the *New Voice* to Dr. Warren F. Randolph, who died recently and who was for twenty-five years a member of the committee, and for most of the time its secretary, are in keeping with the usual spirit of that paper. The present secretary, who has been the one Congregationalist member of the committee since 1884, does not desire or expect to serve on it after its next meeting, which is to be held in June of this year. He welcomes this opportunity to bear testimony to the devotion, faithfulness and undisturbed harmony of the committee during the many years in which he has shared in its great work.

Railways as Civilizers

Within the next decade the world is to pass through greater changes than in any previous century, and the most powerful means for causing these changes will be the extension of railways. In the last half of the nineteenth century two of the six continents were traversed by transcontinental railways—North America and Europe. We are now on the eve of a union of continents by railway lines, and the coming event attracts very little attention in proportion to its significance.

The Pan-American Conference of ten years ago discussed the proposition for an all American railroad from Northern cities, such as New York and Chicago, through Central and South America. Surveys were made under the direction of the United States Government, the results of which were placed in the hands of President McKinley more than two years ago. A report concerning this project was made to the Pan-American Congress, now in session in the City of Mexico, by ex-Senator Davis, the head of the United States delegation, and has been approved by the delegates. Some of those present from South American states had to go to Europe in order to reach the City of Mexico, and thereby had a practical demonstration of the value of the railroad proposed. More than half of the projected route is now covered by railway lines in full operation. Less than 5,000 miles remain to be built.

The completion of the Siberian railway from St. Petersburg to Vladivostok, connecting the Baltic Sea with the Pacific Ocean, was recently officially announced by the Russian government, and through tickets are advertised at the rate of \$200 for a first-class journey from Paris to eastern China. While much work remains to complete the road, there are already thirty-nine miles of bridges, and the line is continuous with the exception of the forty miles across Lake Baikal, across which steamers carry entire trains.

The road traverses vast regions of valleys, plains, mountains and deserts. At present they are thinly populated, but when the Union Pacific Railroad was opened in 1869 it passed through large sections regarded as forever uninhabitable, which now are flourishing states of the Union. Siberia, which has been supposed to be a desert, is destined to be as great a wheat-growing country as Kansas and the Dakotas. A vast extent of territory is opening to cultivation and commerce, and a new Russia is being added to the old.

A similar transformation is going on in Africa. The railroad is considerably more than half completed from Alexandria on the Mediterranean Sea to Cape-town in South Africa. Uninhabited uplands are to become flourishing farms, towns and cities are springing up in the heart of the fierce continent, like those in our Western territory which some of our readers in their schooldays knew about only as marked "unexplored regions" on their maps. Within ten years, probably, a through ticket can be obtained from London to Persia via Baghdad, or to Johannesburg via Cairo.

These great enterprises are more significant prophecies of political revolutions and commercial changes than any wars of modern times. By means of ocean travel peoples makes slight acquaintance with one another across great stretches of water. But railways make far closer connections. They bring neighborhoods together, level barriers between nations, put diverse races face to face in common intercourse. The civilization of the future will proceed on different lines from those of the past. In our own country, for example, popular knowledge of the South American states is very meager. Their history, government, the character and customs of their people are as little known to the majority of Americans as the people of the Philippine Islands were before our war with Spain. But such isolation will not be possible in the next decade. In every household there should be a collection of maps of recent date, and they should be studied until the general projected lines of these three intercontinental railway systems are understood. They will be found exceedingly fruitful in suggestion of changes in political boundaries, of development of commerce, of various results of contact between peoples of widely different ancestry, habits and opinions. Especially they will call the attention of young people to the educational and missionary requirements which will press on the next generation of American Christians.

The Greatness of Little Things

Out of the seed the tree; out of the choice the character; out of such little faith as ours the glory of the life with Christ! For the seed takes hold upon the ways of God and by choice our heart's direction is determined, and faith is the channel which admits the quickening power of the eternal life.

It is easier to recognize destructive than constructive power in little things. Destruction comes suddenly. A foot of wire across the circuit may put out the lights of a whole city. There are poi-

sons so virulent that a drop destroys man's life. The tongue is a little member, yet who has not tasted of its bitterness! But good fruits are often long in growing, and we forget the worth of far-away beginnings.

Christ deals with positive and constructive littles to gain his large results. It is life he gives, little at first, but with infinite capacity for growth. It is by little touches, like the pressure of the pilot's hand upon the wheel, that his Spirit keeps us in the heavenward course. By opening little doors of opportunity he leads us on to helpful service.

Business success depends upon the recognition of the constructive as well as the destructive power of little things. It admits no leaks of energy. It builds great fortunes out of waste material. It calculates the working power of its machinery and learns how to use it to the full. It is useless to multiply agencies while those we have are only half applied. The church must learn to make full use of its machinery. Its leaders must study details and watch for leaks of energy and improve opportunities of work and invest Christ's time and money to the best advantage.

Are there neglected littles in our church life? Have we adjusted every worker to his fitting task? Do we burden pastors with work which others need for their own sakes as well as for the general profit of the church? Do we use our fund of willing help in the congregation to the best advantage? Have we forgotten any link in the chain of life which God has given us in trust for training?

The parables are explicit. Christ taught over and over again the duty of improving and investing for his gain and ours. It is not likely that we shall bury talents deliberately, but it is easy to neglect or overlook them, and carelessness is never so costly as in work for God. A little encouragement may be the seed of a great help. A little neglect may be the letting out of waters which will grow to a flood and sweep much good away.

In Brief

Another of Dr. Parker's trenchant articles is due next week.

The new year is already a month old. Have you done one-twelfth of the good things you started out so valiantly to accomplish during 1902?

Cheering, indeed, are these tidings of religious interest from a good many quarters. The days of the old-fashioned revival may be over, but days of revival are just ahead of us.

A Methodist Episcopal bishop recently came out of the West to induce either Mr. Rockefeller, Mr. Carnegie or Miss Helen Gould to pay the debts of a denominational college in Colorado. He has returned home a sadder and wiser man. These wealthy persons are not putting money in institutions that have deficits.

It is encouraging to note that the Congregationalists of the Pacific coast are planning to hold a Congregational congress in Plymouth Church, Seattle, next July. They are expecting the moderator of the National Council, Rev. A. H. Bradford of Montclair, N. J., and are planning for a thorough discussion of denominational and sectional problems.

When the British government recently called for 100 teachers to go to the Boer refugee camps in South Africa, about 3,000 persons applied for places. There seems to be still a residuum of self-denying men and women in England willing to serve their neighbors, besides "the flannel fools at the wicket or the muddled oafs at the goals."

To write "mdse only," "photo," "MSS.," or anything else not necessary for direction on the outside of a package sent through the post office is to make the receiver liable to pay letter postage. Comply with the conditions of sending third class matter through the mails and let the postal authorities examine it if they wish to. Considerable lying has been found in the superfluous information written on the wrappers of packages.

Rev. Dr. A. J. Lyman will represent our denomination on the list of distinguished citizens of New York city invited by Mayor Low to welcome Prince Henry of the royal family of Germany to the metropolis. Archbishop Corrigan, Bishop E. B. Andrews, Bishop Potter, Rev. Dr. C. H. Parkhurst, Rev. R. S. MacArthur, Rev. T. R. Slicer and Rev. Gustav Gottheil represent the Roman Catholic, Methodist Episcopal, Protestant Episcopal, Presbyterian, Baptist, Unitarian and Jewish faiths.

The program committee of the International Sunday School Convention, which is to meet in Denver the last week in June, has appointed a committee to consider the feasibility of holding the fourth World's Sunday School Convention in 1904 at Jerusalem. Much may be said in favor of such a plan, especially in the matter of sentiment. Some hustling would be necessary to provide sufficient hotel accommodations, but if the business should be put into the right hands it could be done.

These words of Dr. E. T. Fairbanks of North Church, St. Johnsbury, to whose closing ministry of twenty-eight years we refer on the Vermont page, not only describe his own life, but offer a worthy ideal, and one possible of attainment by a vast number of people:

I can neither fly nor go in any grand style. But I can go straight up to and through the duties of this day and this life in the natural gait—steps that are short, easy, quiet, multitudinous—and therein steadiness shall count for more than speed.

Boston Congregational Clubs

The Young Men's Congregational Club met at the Hotel Brunswick on the 22d; debated the question whether it was wise to offer ransom for American citizens held captive in foreign lands; and voted, by a practically unanimous vote, that it was not. On the special case of Miss Stone the vote was quite evenly divided. Rev. Dr. James L. Barton of the American Board took the club into his confidence, and gave to it inside information as to why Congregational missions and missionaries in India were superior in many respects to those of any other Protestant or Catholic bodies. All who heard him came away prouder of the polity which produces such missionary methods and such missionaries, and impressed anew with Dr. Barton's breadth of view and sense.

Last Monday's meeting of the Boston Congregational Club was devoted largely to business, reports from the various committees, and the election of officers having the right of way. Rev. F. A. Noble, D. D., made a vigorous and timely speech on the theme Can We Trust Our Democracy? The club has had an unusually successful financial year, owing to the dropping of one of its monthly meetings and the large increase of membership. The net gain for the year was \$958. The out-

look committee report, presented by Rev. H. G. Hale, dealt in a judicious way with the use of beer in student gatherings at Tech and Harvard.

The election of president resulted in the choice of Henry M. Moore. The retiring president, Mr. Waldron, may well rest content with the notable successes of his administration.

Dr. McKenzie's Thirty-fifth Anniversary

The Nestor of Congregational pastors in the Metropolitan district is Dr. Alexander McKenzie, whose congregation at the First Church, Cambridge, celebrated Jan. 24 the thirty-fifth anniversary of his installation with pleasant social features in the evening at the chapel. First Church gathers to itself a large company of families who have been prominent in other churches in this vicinity. Some of them move to Cambridge to send their children to Harvard or Radcliffe. Others gravitate that way drawn by the social and literary advantages to be enjoyed there, and naturally they prize the ministrations of Dr. McKenzie. These people were there in force on Friday evening. So were the pastors of neighboring churches. Every one had a good time, and the pastor was the center of it all.

Hon. J. M. W. Hall, for a long time a deacon of this church, presided at the formal exercises, and in his address announced that the final payment had been made on the Riverside building, which is a flourishing mission carried on by the Young People's Alliance of the church. It was described in *The Congregationalist* of Dec. 28. It is a noteworthy illustration of the usefulness of a young people's organization directed to practical ends. Hon. Frank A. Hill, secretary of the State Board of Education, spoke for the educational interests, in which Dr. McKenzie has had so prominent a part. Rev. Daniel Evans of North Avenue Church represented the neighboring pastors and churches, and Rev. Dr. Edward Abbott of St. James's Episcopal Church, who was the only surviving member present of the council which installed Dr. McKenzie, recalled some of the impressions of those services. The pastor made one of his felicitous addresses and closed with a sentence well understood by his people, who know how deeply he is interested in the Seaman's Friend Society, of which he is the president: "Next Sunday morning there will be a collection for the sailors." On Sunday Mr. McKenzie spoke eloquently of the history and life of the church, and alluded thus as follows to his own aims in the pulpit:

"There has been little which is peculiar in the preaching. The effort has been to bring men into discipleship to Christ. Then the Christian life would follow. The design has been to induce men to begin a right life in the right place, and with a right heart. Then virtue would follow."

Rev. Dr. John Brown of Bedford, Eng., has been interviewed by the *Examiner* on Dr. Parker's scheme for a United Congregational Church, and he still clings to the old independent ideals, and is suspicious of anything savoring of authority vested in a denominational machine. He knows of nothing respecting the Congregational Union's workings which requires that it should be set aside. He admits that there might with advantage be co-ordination if not union of the Congregational ministerial training schools. He still insists that there is no system or polity which so bases its ministers' standing upon worth as the Congregational system. "If a man has power he cannot be kept down in Congregationalism," he says. He does not expect to live to see a creedal basis and a licensed ministry in English Congregationalism.

James Harris Fairchild of Oberlin

A Long and Illustrious Career as Teacher, President, Trustee and Friend

BY PROF. HENRY C. KING

To all of us—even to the latest comer—your simple presence and life are a ground of faith and hope. To many of us you have been teacher, father and friend; you have helped us to love the genuine, the wholesome, the straightforward and the gracious; you have taught us to love the truth and to seek it fearlessly, and into the truth you have yourself led us. For some of us you have done all that man may do for man. You have helped us to courage and joy in living; you have revealed to us the Christ; you have brought us to God. We wish you to know the debt that we feel and the love that we proffer.—FROM THE ADDRESS OF THE OBERLIN COLLEGE FACULTY TO PRESIDENT FAIRCHILD ON HIS EIGHTIETH BIRTHDAY.

When, on the 20th of November last, ex-President James H. Fairchild resigned his position as a trustee of Oberlin College, he brought to an end a continuous term of official service of the college as teacher, president, trustee and member of the prudential committee—one or all—extending over sixty-two years. During fifty-eight of those years he was engaged in active teaching, for thirty-nine years in connection with the work in theology, and for twenty-three years he was president. His personal connection with the college is five years longer than his official service, and covers practically its entire life, for he became a student of Oberlin within five months after its opening day. His life, therefore, has been wrought into the college from its very beginning. Such a continuous service is itself so rare as to call for remark, and its significance for Oberlin, and through her for the cause of education and the kingdom of God, is not easily estimated.

HIS VERDICT ON HIS OWN CAREER

It is one of the half humorous incongruities of a life-work of so large a man that he began his teaching at a salary of \$160 a year, and even as president never received more than \$2,000, which latter salary, however, happily continues through his life. President Fairchild himself says of this long, quiet and continuous service in a single small town and of a single institution, witnessing the gradual growth of both from the most pioneer conditions: "The life, from an outside view, may have a monotonous and even wearisome aspect, but to myself it has been more enjoyable than I could reasonably ask or hope for. It has not been of my own planning. If a blank had been given me at the outset to fill with the program of my life, so far as pertains to personal advantages for improvement, or opportunities for usefulness, the satisfaction in friends and home, I could not have done so well for myself. I speak of the opportunities which life has brought me, not of any special results."

BALANCE AND EVENNESS

It is fair to assume, however, that these very conditions of his life have not been without their contribution to that marked balance of temper and symmetry of development which very few, certainly, who have ever known the man have failed to find in him. In discussion of the natural temperaments of man, and speaking of the desirability of their combination in the ideal character, Lotze says: "By innate favor of spiritual organization, some few happy souls have all through life this fine balance of mental temper. They receive with pure-hearted and ever fresh interest impres-

sions of all degrees of importance; they are not indifferent to any class of feelings, but, on the other hand, none carries them away into the tangled paths of a one-sided and narrow humor; with clear vision and patient hand, they quietly compass the means to some steadfastly pursued end, without the unsympathizing harshness which refuses to endure any interruption of its work, and without that contempt for other paths which is natural to him who knows none but his own."

I suppose it is within the simple truth to say that literally thousands of men and women scattered all over the world would affirm that that picture was more nearly actualized in President Fairchild than in any other man they had ever known. And how great is the tribute contained in that fact. One hardly wonders, when he thinks of that, that his very presence and face have so impressed even strangers; but he may wonder, perhaps, whether our later education is producing such men. And he can sympathize with the stranger who, seeing him some years ago on a railway train, after studying his face most intently, said with great earnestness: "I thought all such men were dead. I did not know there were any more faces like that left in the world."

Twenty-eight years in the faculty of the college before he was called to the presidency, he still carried a large share of the real inner responsibility before that time. Even when elected to the presidency, not the first choice of the trustees, and not favored, he believes, by Mr. Finney, he nevertheless, more than any other man, has left the stamp of his character upon the Oberlin of today. And yet, when at the end of fifty years of Oberlin's existence he wrote her history, it was eminently characteristic of the man that absolutely nothing was said of his own work. Believing that "Oberlin was not a mere human plan," and that "no man living or dead ever dreamed of writing his name on Oberlin," when later pressed to speak of himself he wrote: "My own share in the common enterprise has by no means been conspicuous. I can only say that every day of the sixty years some one has been needed in the place which Providence has graciously assigned to me. Many another would have done my work better, and many others have done work which I could never have done and which was more necessary than mine."

But no pupil of President Fairchild would assent to this modest estimate. Eighty-four years of age, and with clouded physical vision, his modest genuineness, his wisdom and his benevolence—in the good Fairchild sense of that word—have

made him for many and many a man the "grand old man" indeed, and the king of all men personally known. The power to command belonged to him in the most unmistakable fashion. The manifest greatness of the man, back of and beyond all single expressions, gave his habitually simple speech a massiveness of weight quite incomprehensible to those who did not know him. Those who did know him would say: "He has said and written and done much, but he has always been more—the incarnation of much of the best in Oberlin, and an indispensable factor in her growth."

A COMPLEMENT TO PRESIDENT FINNEY

He was a true and needed complement to President Finney. And it was a part of his eminent good sense that he did not try simply to repeat President Finney's work. The next day after his appointment as president Mr. Finney met him and urged that he should have his work lightened so that he could furnish the students a great sermon every Sunday. "I told him," he says, "that it was not in my thought to be his successor in the sense of taking his place or doing his work; that if I were in any degree useful to the college it would be by finding my own place and doing my own work." No man can doubt that he found that place and did that work. Cautious of over-emphasis on religious experience, and with correspondingly greater emphasis on life and character, he became naturally the author of the famous phrase, "a revival of righteousness." And the president of Michigan University still recalls, as one of the most notable utterances he ever heard, a sermon preached years ago by President Fairchild to the students of that university from the text: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

HIS SPECIAL SERVICE TO OBERLIN

The work providentially assigned to President Fairchild in the history of Oberlin was of peculiar difficulty, and required the exercise of all that remarkable judicial fairness which many would count his most marked characteristic. Dr. Leonard's statement, that President Fairchild "seems always to have played the part of balance-wheel in the institution, and to have been looked to with confidence for wise counsel in all perplexing emergencies," seems eminently justified. It devolved upon him to keep an open mind to all that was true and good in the remarkably varied types of character and life of the early days, to maintain an honest, sympathetic touch with it, and yet carefully, kindly and persistently to winnow out any extrava-

gancies of view and expression, and still to carry over into the later period the moral earnestness and religious emphasis of the founders. Very few men could have done that service.

More than any other, probably, he has made possible to Oberlin her priceless double inheritance: the right to stand for the moral and spiritual—life and faith—in education, not apologetically, but avowedly and earnestly, as the normal, natural thing; and at the same time the freedom to think within the broadest Christian lines. To a thoughtful student of Oberlin it must always seem one of the most marked providences of her history that the life of just such a man has run through it from the beginning.

EMINENTLY FAIR-MINDED

His ability to enter into all sides of a question gave him at many a critical point an insight fairly prophetic. The really wise course of action seemed to him almost instinctive. The same quality made his teaching singularly convincing, and his discipline nearly ideal. Essentially a lover of peace, he had, nevertheless, tremendous power of moral indignation and suppression of wrong, when aroused by real need. But still it was almost impossible for the most severely disciplined student under his administration to go away angry with the president. It was the same quality that in another sphere gave him his well-nigh unerring sense of propriety.

But with all his judicialness and personal dignity he has always combined the most simple and genial cordiality. The spirit of reverence for the person of every other was native to him, and he naturally inspired cheer and courage. The homesick girl who stood one day looking out of a window of one of the college halls as the president passed only voiced the impression of many others of many college generations, when she said: "I wonder if President Fairchild knows how much more sunshine there is in the street after he passes."

ABREAST OF HIS AGE

It has been characteristic of his beautiful old age that he has kept his faith in the present Oberlin, while not always approving every change. "To myself," he says, "the influences seem much as they were in 1834. The good people are just as good as then, and the proportion of such in the community is just as large. The prevalent ideal and purpose of life are the same—to serve God and one's generation. In one conspicuous fact, however, I do perceive a change. There is a less distinct impulse to cultivate religious experience, and less intensity of experience than formerly." To that change which, on the whole, he counts wholesome (one of his favorite words), President Fairchild's own influence has certainly greatly contributed. He likes to recall, too, that President Finney himself, with all his natural emphasis on experiences, saw their inevitable limitations, and said, for example, of one remarkable case: "It won't last; he's too green a Christian." And President Fairchild believes that it is still true of Oberlin's students, that "when the call comes to prove the consecration by obedience, it is not dishonored." He has ever had

an eye for the essential thing in religion, which he believes to be that "the religious life is the product of the recognition of the fact of God in us and around us." That recognition, he believes, may have very varied manifestations, and he has no hopelessness with reference to our own time, either in religion or in theology. He feels the difference of the present problems and appreciates their difficulties.

A REPRESENTATIVE CONGREGATIONALIST

His own theological teaching has always been so clear, so simple and so straightforward, so remarkably free from mere scholasticisms and technicalities, that his pupils have felt that they had a theology truly preachable, teachable, livable and adaptable, and so have found it easy to make progress

without cutting their connection with their teacher. It is interesting to think that the man who, at his first application, was refused even opportunity of examination for licensure to preach on account of the supposed Oberlin heresies, came, in the judgment of so careful an observer as Dr. Quint, to represent in his theology more truly than any other the average position of the Congregational churches. His influence, too, especially upon Western education, through the numerous colleges founded along the lines of Oberlin, has undoubtedly been very great. But I have no doubt that, beyond his general theological and educational influence, his own highest satisfaction has been in the personal help he has been able to give to so many hundreds. It is granted to very few men to bind so many to themselves in the close ties of love and reverence.

Christian World Pulpit

Glimpses of Last Sunday's Sermons

HOW THE PRESENCE OF THE CHRIST IN OUR HEARTS WILL CONSECRATE ALL THE DETAILS AND PURPOSES OF LIFE.

Revelation 3: 20.

(D. C. Roberts, Concord, N. H., Epis.)

THE TRUTH OF SALVATION—TO WHOM REVEALED.

Luke 10: 21.

(H. W. Ewing, Roxbury, Mass., Meth.)

THE CERTAIN WORKING OF ALL FORCES TO THE DESTRUCTION OF SIN.

Revelation 20: 1.

(H. O. Hiscox, Malden, Mass., Bapt.)

DECISION WITHOUT DOGMATISM; CONCESSION WITHOUT COMPROMISE IN LIFE AND DOCTRINE.

Galatians 2: 5.

"Magnifying agreements makes for the unity of the world. Redemptive forces operate without anger or haste. Christianity in life and history is its own sufficient apologetic. Though salvation is not by syllogism, yet is there definite relation between logic and life. He who is sure of his own foundations can afford to be generous toward all."

(A. Z. Conrad, Worcester, Mass., Cong.)

CHRISTIAN CERTAINTY.

2 Timothy 1: 12.

"The secret of Paul's character and service was attachment to a Person; in his loyalty to Christ his life had found its unity and strength and peace amid the storm."

(F. L. Goodspeed, Springfield, Mass., Cong.)

SIN.

Luke 15: 21.

"God's nature and man's nature being related, God and man standing toward each other as Father to Son, we can see sin only after we know this relation, sin being just the repudiation of this relationship."

(C. M. Addison, Stamford, Ct., Epis.)

THE TIMES DEMAND SPIRITUAL POWER IN CHRISTIANS IN GREATLY INCREASED DEGREE.

Acts 3: 4.

"Apostolic works, of the spiritual sort, may be done in our day by Christian people of apostolic faith and character."

(I. C. Meserve, New Haven, Ct., Cong.)

JUSTIFIED BY FAITH.

Romans 5: 1.

"We cannot have peace with God without being in harmony with him. We cannot be in harmony with him and be conscious of any unforgiven sin. Justification is therefore necessary to the possession of peace."

(A. H. Evans, New York city, Presb.)

VISION.

2 Kings 6: 17.

"We need to learn that there are other than material facts and forces in the universe. We see only in keeping with that which we are. The spiritual faculty necessary to interpret God, Christ, the Scriptures, the relation between time and eternity."

(Robert MacDonald, Brooklyn, N. Y., Bapt.)

THE PRIVILEGE OF HAPPINESS.

John 13: 17.

"If we were only cultured brutes, with no capacity for divine fellowship, or for endless life, this world of transient things would satisfy us. It is the nobler part of us that thwarts us, it is our robes of royalty that fetter us, it is the voices of the spiritual that break in on our carnival of godless joy; we are haunted by our possibilities in God."

(J. J. Lawrence, Albany, N. Y., Presb.)

THE INNER MORAL CONFLICT.

Romans 7: 7-25.

"Many of the world's great souls—Cicero, Plato, Sophocles, Pindar, Confucius, etc.—bear the same testimony; the Christian apostle alone follows with the song of deliverance and victory through Jesus Christ our Lord."

(J. W. A. Stewart, Rochester, N. Y., Bapt.)

BRINGING THINGS TO PASS.

Matthew 11: 1.

"To bring things to pass for Christ is the chief business of the Christian. Doing definite things for Jesus will require purpose, plan, capacity, persistence, sacrifice, courage and consecration."

(C. E. Locke, Buffalo, N. Y., Meth.)

GOD GOOD TO ALL.

Matthew 5: 44, 45.

"We can love our enemies only by taking them as God takes us—not for what we are, but for what we may become."

(G. H. M. Grew, Cleveland, O., Epis.)

A HEAVENLY CITIZENSHIP.

Philippians 3: 20.

"The extent of our country, its grandeur, its beauty, its wealth, its history, its liberties and its ideals—all are influential to broaden the vision and ennoble the character of its patriotic citizens. The heavenly commonwealth, through our citizenship therein, should exert upon us the most uplifting influence and should induce in us the most exalted quality of thought and life."

(I. J. Lansing, Scranton, Pa., Presb.)

CHRIST FIRST—IN EVERYTHING.

2 Corinthians 10: 5.

(W. A. Patton, Wayne, Pa., Presb.)

The Life of the Christian*

II. Its Sustenance

BY REV. G. CAMPBELL MORGAN

The word life suggests development. In every form of life, always excepting the essential life of God, there is movement toward perfection. Arrest placed upon this development from whatever cause must result in the cessation of life sooner or later. No one having received the divine life, through the Christ by the operation of the Spirit, holds that life as a factor separate from his own individuality. This life imparted to man is henceforth the true life of that man. The man so possessed will therefore develop in all the characteristics of the life of Christ, if he be true to the new impulse within. A true Christian will "grow up into Christ in all things." Each day will see some new line of likeness to the Lord manifest in character or in conduct.

While this is true, there are laws of life which must necessarily be observed to insure its continuance and its development. That which is at once the simplest and the most important is that the life should be properly sustained. Created life demands sustenance outside itself to minister to its development. In other words, the creature makes demands upon the Creator for the preservation of the life which he has caused to be; and in the economy of God there is perfect provision for the sustenance of all life which he has created. He is self-sufficient. All that he creates is God-sufficient and never self-sufficient. As in the natural life of man, so in the spiritual, there are two elements of necessary sustenance: aliment and atmosphere.

The food of the divine life in man is Christ in all his perfections. The atmosphere of the life is the Holy Spirit in all his powers. Neither of these means of sustenance can be neglected without peril to Christian life. In the full use of both there will be constant development and growth without effort or undue consciousness. Christ is the nourishment of the divine life in the perfections of his person, the plan of his propitiation and the program of his purpose.

Three words will indicate the true method of gathering this sustenance of life—contemplation, meditation, dedication. First we must contemplate all these facts concerning the Master, reading the Holy Scripture not merely that we may remember its words, but that we may "consider him," and be brought into the consciousness of his glorious perfections, of his gracious propitiation and of the grandeur of his program. After contemplation there must be meditation, time taken to ponder over them, which is equivalent to the processes of assimilation in natural life. Beyond this again there must be the dedication of the will and forces of life to the demands of truth as it shines through the grace and glory of the Son of God.

This whole process of feeding upon God's bread of life can only be perfectly

carried forward as we abide in the atmosphere of the Holy Spirit's presence. The relation of these two facts is as close as the relation of atmosphere to food in the natural life. Give a man fresh air by all means, but if you deny him food he cannot long live on the forces of the atmosphere. On the other hand, give him all the food you will, and of the best, and shut him away from the fresh air, he will lose his appetite and soon the very food will become distasteful, and his life will ebb away, though perfectly supplied with food, for lack of the forces of the air.

So, also, with the sustenance of the divine life. Christ can only be received as the food thereof through the operations of the Holy Spirit, and the operations of the Holy Spirit are only of value in the development of life as Christ is its constant food.

Three words here will reveal the method of the Spirit in relation to the food divine—revelation, explanation, transformation. First, he reveals to the new capacity contained within the divine life the grace and the glory of the Christ; this not in one vision, but by a process that continues through all the days of earthly pilgrimage. Line upon line, precept upon precept, here a little and there a little, is still the method of the Spirit in the training of the saints, and this because of the matchless glories of the Christ and the frailty and limitations of the Christian. Revealing thus progressively the perfections of Christ, the Spirit explains them in their essential splendor and in their bearing on the character and conduct of the disciple, and also in their wider and widest application in the program of God.

In feeding on Christ two things are necessary: first, regularity; and, second, system. How many a life, fair and beautiful in its early promise, has become stunted and deformed for lack of observation of these two simple rules. It would be a wholesome but humbling thing for many Christian people to compare their habits of food in natural life with their methods of sustaining the spiritual life. Some imagine that feeding upon the bread of heaven once a week, as dispensed through the ministrations of the minister, is all that is necessary. There are others who occasionally and spasmodically turn to the Bible and read a little concerning the Master. I have known persons who seemed to imagine that this kind of food was only necessary when they were ill, or when some friend had died, or sorrow of some description had overwhelmed the life. For the sustenance of the divine life there must be daily and personal feeding upon Christ.

Moreover, there should be system, and here is the true work of the pastor and teacher—that of leading the sheep of the pasture into that particular part thereof which is most adapted to their age and capacity and requirement. Every church should be one great Bible school, and the

minister's supreme function that of teaching the Word, and so feeding the flock of God. This cannot be done by the preparation of literary disquisitions on philosophical subjects, but by careful, systematic, constant study of the Word of God and its exposition and enforcement in the companies of the saints.

There is, moreover, a solemn responsibility laid upon those who would feed on Christ that they should live in the fullness of the Holy Spirit. Life is to be spent in that atmosphere exclusively and continuously. Exclusively, that is to say, there must be no occasional descents to the malarial districts, but the constant abiding of the soul upon the mountain heights, which are the places of vision and the places of force. Continuously, that is to say, all life's activities must be controlled by the Spirit. Every power of mental and physical life must be viewed within the light that falls upon the life from the Spirit's revelation of the will of Christ.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, JAN. 24

Mrs. J. E. Bradley, presiding, brought messages from Paul, the great missionary. Attention was especially directed to the work in Mexico. The missionary family occupying Chihuahua is that of Rev. James D. Eaton. When they went there, in 1882, Protestant Christianity was unknown in northwestern Mexico; now there is a church in Chihuahua with 100 members. During a delightful local convention in September the changes wrought by nineteen years of mission work were newly impressed upon all, and they gave thanks for the privilege of having a part in the "awakening of a nation." The Girls' School, in charge of Miss Hammond, had a successful year, and one of the four graduates was engaged to teach in one of the public schools of the city. Miss Hammond is now assisted by Miss Vance of Worcester, who has gone to give temporary relief. Miss Dunning, who has been several years in the Chihuahua school, has been transferred to Parral, with Miss Prescott, where school work opens to her with encouraging prospects.

Rev. and Mrs. John Howland are at Guadalajara, looking back over nineteen years of work and full of hope for the years that remain. Mrs. Howland and Miss Long both write of the Girls' School, with its average enrollment of forty-six the past year. The children in the intermediate department have recently formed a literary society, with the name *Sociedad Atena*, and with the first object, as stated in their constitution, "the doing well in all things." Mrs. Howland says, "We rejoice that during the present year we are able to see some growth in Christian character, although that which we so long for is slow in appearing."

The name Howland suggested the family, very missionary in many of its branches and so associated with work in India and Ceylon, and facts concerning them were given by Mrs. Capron and others.

The Presbyterian Board of Publication and Sunday School Work is to be congratulated on the fact that it is made residuary legatee of a very large estate recently left by Mr. G. W. Farr, Jr., of Philadelphia.

* The first article in the series appeared Jan. 4, and related to the nature of the Christian life.

In and Around Chicago

Must Miracles Go

Evanston and the entire Methodist Church West are considerably excited over the position of Prof. C. W. Pearson, who holds the chair of English literature in the Northwestern University. In answer to the inquiry of Rev. Mr. Macafee of the First Church on what basis can Christians unite for aggressive action, Professor Pearson replied in a paper with the title *Open Inspiration versus a Closed Canon and an Infallible Bible*. In this paper he says that the Bible contains myths and legends, and that, while it is inspired and the best book in the world, to teach its infallibility and to demand belief in the miracles it records is to keep intelligent men out of the church. "The only basis upon which Christians can unite is that of truth." Like the scribes and Pharisees of Christ's time, "many religious teachers are making the Word of God of none effect through their tradition." "It is their besetting sin that they cling to the utterly untenable tradition that the Bible is an infallible book. It is the golden calf of their idolatrous worship." "If theologians wish to regain their lost intellectual leadership or even to possess an influence on the thoughtful part of the community co-ordinate with that of poets, philosophers and men of science, they must throw aside the dogma of an infallible Bible as completely and frankly as Protestants have thrown aside the dogma of an infallible pope." "The Bible is the most precious of all books. Its teaching that man is a child of God and heir of heaven ennobles human life and is the great basis of virtue, happiness and high achievement. The Bible is a noble collection of law, history, biography, precept and poetry."

But the professor goes on to say its spiritual treasure is in an earthen vessel and the water of life has been colored by the medium which has preserved it. He specifies the story in Daniel of the three worthies in the fiery furnace, the feeding of Elijah by the ravens, his dividing the waters by smiting them with his mantle, and the miracles of the Old Testament generally, as simple legends, which do not demand belief in their actual occurrence. Nor does he place more confidence in the miracles of the New Testament. The legendary element is as patent here as in the Old Testament. "The miracles, once a help, are now a hindrance." It is the cowardly refusal of the churches to accept the truth which the professor says is keeping intelligent people away from the church and is increasing the infidelity of the age.

Professor Pearson has been severely criticised by some of his colleagues and by many of the ministers in and about Chicago. The trustees of the university have appointed a committee to consider his case. As he is not a minister and is connected with the department of arts and sciences, it is hardly probable that anything more will be done than to rebuke him for his unwise criticism of his brethren, and for striving to make the university responsible for his opinions. It is only because he is connected with the university that his views have any importance. But there will certainly be no persecution and no attempt to throttle free speech, although it is doubtful if the patrons of the university will sustain a man in one of its chairs who attacks the beliefs of its founders, or ridicules the doctrines of the church which it represents.

Professor James, President of Northwestern University

The trustees of the institution at Evanston have chosen as its president Prof. Edmund James, the head of the university extension movement of the University of Chicago. The

office has been vacant more than a year. Professor James is admirably fitted for the place. He has rare executive ability, is a Methodist with liberal tendencies, has had large experience in the management of men, has received a thorough training in the best schools in this country and in the German universities, is a recognized authority in economics and municipal affairs, and deeply interested in young people. A native of Illinois, with a Methodist ancestry stretching back to the early years of the last century, formerly principal of the Evanston High School, four years at the head of the State Normal School at Normal, Ill., for eleven years connected with the University of Pennsylvania, and the last four years a prominent factor in the life of the University of Chicago, the Northwestern University has reason to congratulate herself on securing such a man to guide her destinies. The university has endowments and property worth about \$6,000,000 and expects its new president rapidly and largely to increase this sum.

The Club

Monday night, Jan. 20, was the banner night of the season. It was ladies' night, and 516 persons sat down at the tables. Mr. Samuel S. Rogers of the Second Church, Oak Park, was chosen president for the coming year, Messrs. Edward K. Warren of Three Oaks, Mich., John R. Montgomery and Rev. John R. Crosser of the city were made vice-presidents. Mr. H. H. Kennedy was re-elected secretary, and Mr. A. L. Baldwin treasurer. Excellent executive and membership committees were also chosen. The subject of the evening was India. The first address was by Prof. Frank K. Sanders of Yale University, who was born in India of missionary parents, and who taught for a time in Jaffna College, Ceylon. The chief address was by Dr. J. F. Loba, who spoke from his experience as a member of the deputation to India, and who communicated the interest which he feels in the problems of India to his audience. A few minutes at the close were occupied in giving stereopticon illustrations of some of the schools and churches visited. The membership of the club (400) is now full, with a waiting list of encouraging length. It meets in the reception room of the Fine Arts Building, from which it passes into the great dining-room of the Auditorium Hotel for the banquet and the addresses.

Bible Students Cruise to the Orient

Dr. W. E. Barton of the First Church, Oak Park, Ill., is leader of the Chicago contingent which sails on the Celtic from New York, Feb. 8. Few men are better prepared for such a trip than he and few are able to make it more interesting to those who are associated with him in making it. They will visit Madeira, Gibraltar, pass a Sunday in Malta, and, completing the usual tour of the Mediterranean, visit Egypt, Palestine, Athens, Smyrna and Constantinople. The Chicago party will leave the ship at Naples or Nice for a tour on the Continent, and take it again in Liverpool. Dr. Barton hopes to spend two weeks at least in England and Scotland, and to be back in his pulpit about May 1. Some of those who go with him will spend a longer time on the Continent and return at their leisure. The Oak Park pulpit will be supplied most of the time by Professor Willett.

The Church in Princeton

This old church, organized in Northampton, Mass., by the men and women who went from that place to Princeton, has had a history in which all who know it may rejoice. It has always been on the right side of the moral questions which have been prominent since it came into existence. Although other

churches have been organized as the town has grown, this first church has retained its leading position in the community. It has had for pastors such men as Dr. Flavel Bascom and Dr. Edwards, formerly superintendent of education for the state. Its present pastor, Rev. J. H. McLaren, is a worthy successor, and under his leadership the activities of the church have greatly increased. At the January communion there were nineteen additions. A new house of worship is needed, and towards it \$9,000 were raised at the annual meeting.

Health of Chicago

The health officer reports that the death rate for this city the past year is only 13.8 in a thousand. The rate in New York is 21.1, in Boston 19.8, in Philadelphia 18.4, in St. Louis 17.5. Breezes from the lake and the prairie, no matter what the temperature, are favorable to health. In spite of the abounding dirt the winds and the sun prevent epidemics, and the tremendous pressure of work allows no time for illness.

Chicago, Jan. 25.

FRANKLIN.

Christian News from Everywhere

Rev. Dr. James Stalker is mentioned as a candidate for the chair of church history in Aberdeen College, but conditions at that theological school of the United Free Church are not so encouraging as to make him as eager to go there as he might be were conditions otherwise.

Dr. Chapman, the working head of the Presbyterian General Assembly's evangelistic committee, says that more than one thousand congregations are holding special services, or are to do so during the winter. They are mostly conducted by the pastors, or by neighboring pastors, though the committee offer to send evangelists where desired. Professional evangelists are much less in favor with Presbyterians than in former years.

The committee appointed by the three general bodies, containing almost all the Anglicized Lutherans of the country, has arranged to hold a conference in Philadelphia April 1-3. Representatives of the General Synod, General Council and United Synod of the South have been appointed to prepare papers. The great aim of the conferences is to bring these bodies to a better understanding and more harmonious co-operation.

Eight seniors in the theological department of Boston University have formed themselves into a "gospel team" for evangelistic work in five Methodist universities. One of the young men is to be a missionary, another a teacher, one has already shown real pulpit ability, while a fourth has raised \$1,000, necessary for the traveling expenses of the team. With the approval of the faculty the young men will give a month, this spring, to this work among students.

A man zealous for the propagation of truth will utilize his opportunities, official and personal. A transport captain named Robinson, who during the past two years has carried on his ship between England and South Africa 22,500 troops, has turned his ship into a mission vessel, holding services for the soldiers, conducting Bible classes three times a week, a song service every evening and temperance meetings on Sundays. He has distributed 4,318 New Testaments and gospels supplied by the Bible Society, pledged 2,000 of the soldiers to total abstinence, and made his business as sailing master a superb opportunity for spreading the gospel and uplifting humanity. Such a man serves not only his country with the purest sort of patriotism, but his God most nobly. All honor to Commander J. C. Robinson of the Kildonan Castle.

The Ten and How They Came to the Rescue

By Agnes Noyes Wiltberger

Rev. Frank Reed was in his study, the one furnished room in the otherwise empty parsonage, looking over his accounts. It did not require a great deal of arithmetic. He presently leaned back in his chair and read the statement aloud.

"Thirty-four dollars from the church in the last seven months. Two checks from the Home Missionary Society make it one hundred thirty-four. Nineteen dollars and fourteen cents a month is not a princely income to ask a young lady to share."

He ran his fingers through his hair, and puckered his forehead with an air of grim humor.

"I need some new shoes," he continued, turning his foot up on his knee to inspect the badly worn sole. "This suit can't hold together much longer; it's frightfully weak in the joints now. I owe the boarding house five dollars for board. I have got to have some coal. And I have just seventy-five cents in my pocket. I shall have to board myself and live on corn meal mush and molasses. Looks like getting married, doesn't it?"

The quizzical look left his eyes, and in its place there came something as near discouragement as Frank Reed ever allowed to appear in his face.

Often during his three years in this Dakota church the unceasing work and the close privation had seemed hard to bear. His was a nature full of courage. Yet when there came to him the possibility of winning for himself a life-long happiness, and that possibility was made impossible by the fact that he was bound to a home missionary field that was either too poor or too indifferent to pay the salary pledged, the natural man called the situation hard.

He had argued the question again and again, and as often he had reached the same conclusion—he could not leave the field while there remained so much work for him to do, simply for a consideration of dollars and cents.

For two years there had been drought; the next year a severe hailstorm destroyed the crops; and Mr. Reed's salary, which was left to the end of the year for collection, had fallen short from one to three hundred dollars every year. There was no severe want among the people. They lived in a plain, comfortable way, with all of the necessities and many of the comforts of life. They seemed interested in the work of the church. They attended services regularly; they were hearty in welcome of strangers; and they were interested in the salvation of souls in a general and sometimes in a special way. But they were not interested in paying the minister's salary. Right there they drew the line; and if any one invited them to step over it, they held back and cried, "Hard times!"

Mr. Reed felt the hard times to the depth of his soul. Renunciation is hard to a young lover, and he was young and in love. He looked unusually sober as he put on his hat and started down to the village post office.

"I may as well call on Will on the way," he thought, as he approached the store where Will Beardsley, the church treasurer, clerked.

Mr. Reed usually ran in to see Will on Mondays, on the chance that something might have been paid in on Sunday. He never asked for money. If there was any, it was given to him. If not, which was the usual case, they talked for a few minutes of the weather, or trade, or the number out at service yesterday, and then the minister went out. He was sensitive and proud. He shrank from avowing his need of money. If he had been asked, he would have found it extremely humiliating to tell the delinquent members of his flock that they had paid him but \$34 in seven months. The shame should have been theirs; it would have been his. It even galled him that the treasurer must know how little he had to live on.

He leaned against a counter while young Beardsley tied up a package and made change for a customer.

"Well, how goes it, Will?"

"Pretty slow. Mondays are always dull. I've something for you today; given to me at church last night."

He handed a dollar to Mr. Reed, who took it without comment. It was so pitifully small beside his needs.

"Anything I can show you today?" Will asked, assuming the air of a brisk tradesman. "A good dress suit, or a silk hat, or some patent leathers? It makes me uneasy to see you with so much money in your possession."

Mr. Reed laughed, and his laugh was good to hear. With it he seemed to throw off the weight that had oppressed him.

"I think," he said, balancing the coin on his forefinger, "that I shall ask the cobbler to peg that to the soles of my shoes."

Some one entered the store just then, and Mr. Reed turned at Will's "Good morning, Nora," to look at the face that had been in his thoughts all the morning. The consciousness of what his thoughts had been made his greeting somewhat embarrassed. But Miss Gardiner knew nothing to be embarrassed about, so she speedily besought his aid in selecting a tie for her brother.

"I came in to ask my cousin to help me," she said; "but he might be too much interested in selling to be impartial."

Mr. Reed was secretly counting on walking home with Miss Gardiner when her errand was done. It was rather annoying to be called out just then to confer with a man who wanted to use the church building for a concert—the church to sell tickets and have one-half the proceeds.

Mr. Reed gone, Will and Nora relapsed into silence. Will snapped the string on her package with a jerk, and handed it across to her with the impatient exclamation:

"It makes me hot!"

"What's the matter?" she asked, surprised.

"It just makes me hot!" he repeated,

with emphasis, thrusting his hands into his pockets and kicking a little box that was on the floor. "I'm going to resign!"

"What is the trouble?" she asked again.

"How much do you suppose they have paid that man this year?" he asked, abruptly.

"I do not know," she replied, flushing. She was not used to discussing Mr. Reed's affairs.

Will told his story. His profound admiration and warm personal liking for Mr. Reed made his indignation intense, and Nora felt her cheeks growing hotter and hotter as she listened. At first she was conscious mainly of her own super-sensitiveness to that which concerned Mr. Reed so closely. She knew she was blushing, and the knowledge made her blush the more. But all consciousness of herself was soon dispelled by the contagion of Will's impetuous indignation.

"It's a downright shame!" she said, with eyes flashing.

"Ginger! I get so mad I can't sit still. I am going to give them a piece of my mind, and then quit the business."

"Don't do that. Let us do something," she said, rather vaguely.

"Do what? I have talked to the trustees till I'm tired. They put it off, and talk hard times, and have always some excuse ready for not making a canvas yet."

"Call The Ten together tonight, and we will think up some scheme."

"All right, if you say so; but I am going to resign."

The Ten were a set of young people of Mr. Reed's church and congregation, bound together by a common love of fun and frolic, and also by a strong belief in their power to accomplish whatever they undertook. They had carpeted the church, and painted the parsonage, and Nora had faith that they would not be found wanting in this emergency.

Evening found them gathered in the Gardiner parlor, and again Will gave the treasurer's report for the year.

"They talk hard times," he said, "but I notice they manage to get what they want for themselves."

"Yes," said little Kittie Falcoer from the piano stool; "my father talks hard times, but he has promised me a piano for Christmas."

"I believe it is because they don't think about it," said Nora; "they would make some effort if they did."

"Think! You can't make them think about it! I've tried. They are trying so almighty hard to get what they want for themselves, and then to get ahead, that they have no time to listen if you remind them that they are eating other people's bread and butter. I like hogs; but I don't like to see them put their feet in the trough."

"Plain language," commented Dick Burton.

"Plain facts," replied Will.

"Ladies and gentlemen," began John Dixon, slowly removing his leg from the

arm of his chair and bringing his long, loose figure to a standing position; "I move you that this honorable company turn its attention to itself. I should like to ask what part of the \$34 came from the pockets of this august body?"

Silent astonishment answered his question. Kittie Falcoer ceased the *pianissimo* runs and thrills with which her music-loving fingers had accompanied the discussion, while a flush slowly mounted to her forehead. Harry Martin looked as if he thought the question quite irrelevant. Mame Fiske was half indignant, and Will Beardsley gave an embarrassed laugh. All the faces expressed surprise.

"But we are not members of the church," said Mame, "at least I am not," with a glance at Will. "It is not our place to pay the salary."

"Why aren't we members?" asked John, from the depths of the easy-chair where he had settled himself after exploding his bomb. "We are all members of the Christian Endeavor Society, and most of us profess to be Christians."

"Who wants to join a church that is run like this one?" said Harry, with some heat. "Mr. Reed asked me once to join, and I told him when he got a few of his members to do their duty I'd think about it."

"What did he say to that?" asked Dick.

"Never said a word. He left me, and has not mentioned the subject since."

"That is the way I have felt about it, though I never said so," said Kittie, who had been studying her rings diligently for a few minutes. "But it does not seem quite so good a reason to put into words as I thought it would."

"That's just it; we all stand on the outside and kick, instead of getting on the inside and doing what we can to help." John's force exceeded his elegance somewhat, but then he was in earnest.

"I am a member of the church," said Nora Gardiner, slowly, and with rising color. "But I never thought of its being my duty to give for that. Papa gives me what spending money I have, and of course he always gives to all church work. I thought that answered."

"It looks to me very much as if we had been calling other people hogs when we belong to the tribe ourselves," Dick said, with a comical grimace.

"I tell you what I propose to do," said John, emphatically, bringing his hand down with some force upon the arm of the chair. Usually, when John Dixon spoke, the young people smiled in anticipation of something amusing. Now his usual exaggerated pompousness was lost in a simple, direct earnestness, which made his words more impressive to his companions. "Next Sunday is communion. I propose to unite with the church if they will have me, and then when I am a full-fledged member I'll see what can be done to set a few of these wrongs right."

"I shall be glad to go with you," his sister said from the opposite side of the room.

"I ought to, too, and I will," Kittie Falcoer added.

One after another expressed a like determination, with a sober earnestness never before seen at a Ten meeting.

"I move we prove our piety by passing a subscription paper here and now," the treasurer suggested, with a laugh. "That seems to be usually the supreme test. Where is a paper, Nora?"

The paper was produced, and in a few minutes, with considerable light-hearted banter and more of heart-searching and self-sacrifice than usually accompanies the passing of a subscription paper, fifty dollars were pledged, and a part of it paid to the treasurer.

"Now we surely can raise between fifty and a hundred more by entertainments this winter," Mame said, enthusiastically. "It is worth twenty-five dollars any day to hear Nora warble and Kit play. As for me—well, I think it must be worth at least ten dollars to hear me keep still."

"It would be, if you ever did that thing."

Mame replied to this brotherly candor with the silence it deserved.

Wednesday evening was preparatory service. Rumors of the number of applicants for admission, and a whisper of something else unusual—no one seemed to know just what it was—to be announced, brought a large proportion of the members to the midweek meeting. Mr. Reed's face was radiant. It was a joy indeed to receive into the church these young people for whom he had been working. And it added to his thankfulness to know that it had been a voluntary seeking for admission, rather than a reluctant yielding to his representation of their duty.

The names were presented, the candidates examined and voted in, some other business was brought up and settled.

"Is there any further business to be considered?" asked Mr. Reed. "If not"—

Mr. Gardiner rose. He had enjoyed a full report of the last meeting of The Ten. "I understand," he said, "that there is a considerable arrearage in the matter of our pastor's salary. I should like to hear from the treasurer a plain statement of this matter."

Mr. Reed looked surprised, then a little embarrassed. "With your permission I will ask Mr. Gardiner to take the chair."

Mr. Gardiner complied, and the pastor left the church, preferring to be absent when that matter was discussed.

Then for the third time Will gave his report. Thirty-four dollars paid, with a balance due the first of the month of two hundred twenty-eight dollars and fifty cents. Fifty dollars had been pledged towards this amount, and a part of it been paid into the treasury. It would all be paid before Sunday.

"May I ask from whom this fifty comes?" asked a trustee. He had cause for surprise, for that amount ordinarily meant ten dollars' worth of hustling on his part.

"From The Ten," answered the treasurer, briefly. They all knew The Ten.

"I am instructed to say further for The Ten"—John Dixon rose for his first speech in church meeting, and his speech was a model one—"that the church may depend upon us for one hundred dollars more towards the salary this year, to be paid in twenty dollar installments the first of each month."

You might have heard a pin drop. This

was a surprise even to the chairman. The silence was intense for a moment, and then the prayer meeting room became a very noisy place indeed. The applause seemed to start from Deacon Lamson's corner, but as such a demonstration is hardly decorous in church it probably originated with some one else. Anyway, the clapping of hands and the nods and smiles of congratulation and felicitation did not cease until the chairman rose to speak. He said a few words of thanks to the young people, commended their association of business principles with religion, then called for further remarks on the subject of the pastor's salary.

Dear, old, white-haired Deacon More stood up. His hands and voice usually trembled with weakness; now they shook with emotion.

"Our children put us to shame," he said. "God knows we needed the lesson. We have kept the Lord's money for our own use; we have been dishonest in the sight of God and men. We do not deserve this blessing. I am ashamed. But let us learn the lesson God intends to teach us. Let us redeem ourselves. Let us welcome an opportunity to give for the Lord's work. I am ready."

He soon had the opportunity he coveted, for it was decided to pass a subscription paper then and there, and pledge for immediate payment enough, if possible, to meet the back salary. The work was soon done. Nearly two hundred dollars were promised before Sunday, and some one volunteered to see the absent members. A committee was appointed to raise the salary for the remaining five months of the year, and they adjourned, having held the most satisfactory business meeting the church had known for years.

One and another of the members called upon or hailed Mr. Reed on the street during the next three days, with regrets and apologies for their past neglect of business. He heard a partial account of what occurred after he left Wednesday night, so he was not surprised when Will asked him to call at the store Saturday afternoon to take charge of a little money that had been paid in. But he was surprised when his account was squared to the first of the week, with the promise of prompt payment the first of every month in the future.

Strange to say, his first thought was not of the badly worn sole that he might now replace with new shoes, nor of the coal that he needed, nor yet of his board bill. It was of Nora that he thought all the way back to the empty parsonage and up to his study. He tipped back in his chair, locked his hands behind his head, gazed out of the window, and still thought of Nora. Then he left the study and made a tour through the parsonage, examining the state of the walls and ceilings, and estimating the size of rooms; and still his thoughts were of Nora.

Sunday was a day of joy to church and pastor. They said he preached as he had never preached before. Mr. Reed walked home with Nora that night. He did not return to the parsonage until he had had an amicable interview with Mr. Gardiner, and had spent an unconscionable time in saying good-night to Nora.

The Home and Its Outlook

Rest

BY KATHARINE LEE BATES

The banners of the sunset are too bright.
Fairer the after-hour,
When all the sky is flushed by fainter light
To a mysterious flower.
These robin troubadours are shrill as pain.
Sweeter the vespers where
Some thistle-bird lets slip a drowsy strain,
Soft as a baby's prayer.

The mighty bards we will not read tonight.
Their passionate desire
Would put the brooding wings of peace to flight,
Wake the tormenting fire.
A quiet poem in a household voice,
A child to nestle by,
We would not suffer now, would not rejoice,
But taste tranquillity.

What Have the Men to Say

The secretary of the New York League for Social Service, returning from a long lecture tour throughout the United States in the interest of social betterment, reports that he found the greatest interest and readiest aid among the women of the country. The subject appeals to women more than to men on the sentimental side, he says. They become interested, converted, and then give their husbands or brothers no peace until some practical sympathy is shown by them in the newer and more altruistic ways of doing business and conducting industry. This is true of the South especially, where women have always been potent in politics and are now turning their attention to social policies. It has been freely asserted for some time by men like Dr. Edward Everett Hale that the average American woman was more intelligent and better informed on matters pertaining to art, religion and literature than the average American man. Is she now to excel her fellow-mortal in intelligent, sympathetic interest in social economy?

Security from Sweat Shops

Speaking of social economy, Boston has been having a signal object lesson in an exhibition of the Consumers' League. At the rooms of the Women's Educational and Industrial Union were displayed a large variety of garments bearing the label of the League, and representing fifteen or more manufacturers who have the right to use it. Not every one is familiar with this little label—this guarantee which we may now have that the ready-made clothing we buy is made under clean and healthful conditions, and that the manufacturers who use it employ no children and give out no work to be made up elsewhere. We have only to ask for this label to be assured of safety from diseased and filthy sweat shops, and in gratitude for this sense of security it would be natural to pay the small fee necessary to become a member of the Consumers' League. This exhibition was a triumph for the League in many ways, for several of the large retail stores in Boston had exhibits; the label was shown not only on white goods, as at first, but on shirt waists, woolen skirts, children's colored dresses, etc., and not only on the plainer and more

durable articles, but on the daintiest and most elaborate *lingerie*.

Limitation the Result of Choice

The test of character is found in quiet life. One of the questions which young people ought to ask themselves in choosing a profession—or accepting a husband—is whether they have strength of mind and will enough to give up excitement and make the most of duty and a quiet life. One of the comic papers illustrates the point with a clever bit of talk between two young men. "She said she would be willing to go to the ends of the world with me." "O, any girl would. But how about settling down in a Harlem flat?" The horrors of marriage do not often include anything so terrible as settling down in a Harlem flat, but they do imply renunciations of freedom to move about at will and enjoy many kinds of experience and excitement. The choice of a profession means the devotion of time and energy to one chief purpose and the consequent setting aside of other interests and pleasures. The drift toward marriage is strong enough to insure a making of this sacrifice—there need be little fear of that; our point is that it ought not to be made unintelligently, and that there ought to be at least no audible complaining afterward. The choice of a profession should so absorb enthusiasm, as well as time and strength, as to make the loss of freedom for amusements trivial. It is a weak character which finds concentration, with its inevitable limitations, cause either for repining or complaint.

The Home Which Makes the Right Kind of a Boy*

BY PROFESSOR FRANCIS G. PEABODY

A good boy is the natural product of a good home, and all the efforts of philanthropy to make boys better are consciously imperfect substitutes for the natural influences of a healthy-minded home. The great and overshadowing peril of a boy's life is not, as many suppose, his bad companions, or his bad books, or his bad habits; it is the peril of homelessness. I do not mean merely houselessness—having no bed or room which can be called one's own—but that homelessness which may exist even in luxurious houses—the isolation of the boy's soul, the lack of any one to listen to him, the loss of roots to hold him to his place and make him grow. This is what drives the boy into the arms of evil and makes the street his home and the gang his family, or else drives him in upon himself, into uncommunicated imaginings and feverish desires. It is the modern story of the man whose house was empty, and precisely because it was empty there entered seven devils to keep him company. If there is one thing that a boy cannot bear it is himself. He is by nature a gregarious animal, and if the group which nature gives him is denied,

then he gives himself to any group which may solicit him. A boy, like all things in nature, abhors a vacuum, and if his home is a vacuum of lovelessness and homelessness, then he abhors his home.

Evidently, therefore, when one speaks of the peril of homelessness, he is not thinking of poor boys alone. Of course there is a poverty which involves homelessness, the wandering life of the street Arab or the young tramp. In a vast majority, however, even of very humble homes, one of the most conspicuous and beautiful traits is the instinct of family affection, enduring every kind of strain—the woman clinging to the drunken husband, the parents bearing with the wayward son—and, on the other hand, an increasing danger of the prosperous is in the tendency to homelessness; the peril of the nomadic life, as though a home were a tent which one might at any time fold, like the Arabs, and as silently steal away; the slackening of responsibility through the movement of social habit to the hotel or boarding house as ways of escape from the burdens of the home.

I have heard of a mother in the Boston Public Garden who said, "There is my baby in the distance in its carriage."

"Is it?" said her friend.

"I think so," said the mother, "for I seem to recognize the nurse."

The fact is that between some boys of the most prosperous and some boys of the least prosperous type there exists a very curious and imperfectly recognized likeness of condition. Both run grave risk of homelessness; to both the home presents itself as a shifting, restless, temporary incident.

The growth of the boarding school system is, to a large extent, an indictment of the luxurious home. It is but the admission by parents that, for some reason—often a good reason, but often a mere unwillingness to care for the child—some other place is more wholesome for the boys than the home into which they are born. Such a boy, though he may have many blessings, has missed the fundamental blessing of a boy's life and his chief defense from sin.

If, therefore, a boy is normally the product of a home, what kind of a home is likely to make the right kind of a boy? I answer: There are three marks of a good home, which a boy will recognize before he will think his home good, which, if recognized as marks of his own home, will mark the boy for good.

The first mark is simplicity. I do not mean meagerness, or emptiness, or lack of comforts, or even absence of luxuries. Some good homes are luxurious, and some are bare; and bad homes are to be found both among the poor and among the rich. A simple home is simply a home—not a step to somewhere else; not an instrument of social ambition or restlessness; not a mere sleeping place, like the box a dog creeps into at night; but a center of affectionate self-denial and mutual forbearance, an end in itself, as though it were enough for a family to make simply a home.

The second mark of a good home is consistency. It is not a place of many

* Abstract of an address given at a conference about boys, Charlestown, Mass., Oct. 30, 1901.

precepts but of consistent conduct. A boy is not easily formed by exhortation, but he is reached with extraordinary ease by contagion. A boy is in many respects immature and unobservant, but one trait in him is highly developed—the capacity to detect anything that looks like humbug. If he observes any considerable inconsistency between precept and example, between exhortation and character, all the well-intended efforts of his home are likely to be in vain. I remember hearing a father say, as he took up his cigar, late in the evening, that he did not smoke in his boy's presence for fear it might be a bad example; and I wondered what the boy would say the next morning when he smelled the study and saw the stumps.

No greater mistake can be made than to suppose that a boy is naturally inclined to go wrong, and no mistake is so likely to make the boy go where he is expected to go. The fact is that any-

thing is natural to a boy. You can bend him either out of shape or into shape; and the chief reason why goodness does not tempt him as much as sin is that goodness is seldom made so interesting, heroic and consistent as sin. In the Oriental picture of the shepherd and the sheep the shepherd goes before the sheep and the sheep hear his voice and follow him. That is the only way to be a shepherd of boys. They are hard cattle to drive, but easy to draw. There is nothing they like better than a consistent, single-minded, straight-going leader, and when they hear his voice they follow him.

Out of the simplicity and consistency of the good home issues its third and special characteristic: it is that relation between parents and children whose historical name is piety. The word has not only become involved in religious implications, but carries with it also suggestions of unreal religion, of formalism, or ostentation, or pretense. And yet piety in its

Roman usage was the original name for the natural, confident intimacy of children with their parents, and came to be a word of religion only as religion became, as Jesus Christ pictured it, an expansion of the ideal of the family. Man is God's child, taught Jesus, and turns to God the Father precisely as the human child turns to a true home.

This, then, is the kind of a home that makes the right kind of a boy—a home where simplicity and consistency open into piety; a home where children think of parents, not as taskmasters, or fault-finders, or money-getters, or housekeepers, so that the first business of the boy is to keep out of the way, but as companions to whom it is a happiness to go, and advisers from whom it is safe to learn; a home which in later life, as the mystery of experience makes one again a little child, seems to the man the best picture both of the necessary discipline and of the abiding love of God.

For the Children

Dick's Bearskin

BY MACGREGOR JENKINS

We were camped on the edge of the foothills, beneath the rugged sides of the Snow Mountains. We had ridden hard for several days, bringing together the scattered cattle in order to drive part of them into sheltered inclosures for the winter. The early autumn darkness had come upon us, and all our party were gathered about the camp-fire, except two, who were taking care of the little herd a short distance from camp.

Two of us must relieve the watchers at midnight, so, with a friend, I waited by the fire after the others were asleep. The fire burned low; my friend nodded, and I knew he, too, had fallen asleep. I was fast growing drowsy when I was suddenly aroused by an unusual sound. I aroused my companion, and we listened intently. Once more it came across the prairie with the soft night wind—not from the quarter where we knew the herd to be, but far off to the south. I piled more wood, and the bright flames leaped high into the darkness. Instantly we heard the far-away cry again, unquestionably a human voice. A shot was fired from a revolver, and the sleepers rolled out of their blankets.

We gathered with the fire at our backs and peered into the darkness. We could soon shout back and forth to the wanderer, and presently we heard the sound of horses' hoofs in the long grass. Then we saw before us an indistinct figure on horseback. It stopped at some distance from our fire, and a boyish voice asked, just a bit tremulously:

"What outfit is this?"

We told him who we were and asked who he was.

"I'm Bill Nolan's boy and I'm afraid I'm lost," he answered.

Then he urged his tired pony forward, and we saw, to our amazement, a boy of perhaps twelve years mounted upon a tiny bronco. He carried, held tightly in his arms, a little girl of five or six. She was wrapped in a bit of horse blanket

and her tear-stained face was close to her brother's shoulder.

"Careful, fellers," he said, "she's little and awful sleepy. All right, they'll take care of you, Bab," he added, reassuringly, as the little girl hesitated to come to us. We lifted her tenderly down, and her brother, dismounting, led his pony close to the fire.

He was a manly-looking little fellow, clad in a rough shirt and leather leggings. Well on the back of his head was set a tattered sombrero, many sizes too large for him. We learned that he had left home early in the morning to find his father, who was camped near us. He had let his little sister climb up before him for a short ride. When he tried to leave her she had begged to go further and he had finally consented. All day they had ridden over the prairie, and so delighted was she with it all that he had to let her get down to pick the flowering grasses. In this way they were delayed, and in the dusk had gone astray. Long had he hunted in the darkness for his father's camp. The little girl soon became alarmed, and in spite of her brother's efforts to comfort her sobbed bitterly. Finally, overcome with fatigue, she fell asleep in his arms. Burdened in this way, and not a little alarmed himself, he had journeyed on until he had seen our fire.

While the hungry boy ate the supper hastily prepared for him he made anxious inquiries for his father. He had left home some days before to cut a load of timber in a wooded ravine above in the mountains. His absence had extended a number of days beyond the time set on his departure, and those at home were anxious. So Dick had set out to find him and, at the last moment, had taken Bab with him. He knew well where his father was camped, but in the darkness had failed to find him. He was determined to push on at once after him.

Only the day before I had passed Nolan's camp in a ravine a short distance away, and I offered to pilot Dick to it. Leaving Bab sleeping peacefully

in a roll of blankets, we started out. Before we reached the ravine it began to rain, and as we turned up into it from the grass grown lowlands we could hardly thread our way along. Presently we came to a little clearing, where we saw a wagon indistinct in the darkness and heard the startled neigh of a horse. There was no light and no sign of the man I had seen only the day before. We rode into the little clearing and called. Only the echoes answered and, far off in the woods, the hooting of an owl.

Dick took my lantern and went toward the wagon. Both horses were securely tied to it. We found the bed of hemlock boughs carefully spread under a bit of canvas. We dug away the moist ashes from the fire only to find it cold and lifeless within. A bucket of water stood near, and a bit of bacon lay ready to be cooked.

After our investigations were completed Dick turned to me and, with trembling voice, said: "He hasn't been here all day. He must be hurt."

We shouted again and again to no purpose. We were chilled by the rain and we knew a search in the dark would be fruitless, so we kindled a fire and waited for morning. I must have fallen asleep and slept very soundly, for when I woke it was just dawn. Dick had saddled both our horses and had coffee ready. We ate our scanty breakfast and Dick told me his plans. He thought that his father had met with some accident which had disabled him, and that we would find him between the camp and the place where he had been cutting the timber. This seemed to me likely, and we started out, Dick taking his father's rifle with him.

We found a distinct trail and followed it up into the mountains. Crossing a stream, I suggested that we each follow up one bank, keeping within hailing distance of each other. I had gone hardly half a mile when, glancing back, I saw Dick in a small clearing. Something interested him. He had dismounted, and his pony stood with bridle reins on the

ground. I was above Dick at an abrupt point, and, as I looked down, all at once my little friend became the central figure in an exciting tableau.

Some distance ahead of him, at the foot of a great tree, stood a grizzly bear of considerable size. I could distinguish a great wound on his shoulder and what looked like a broken ax on the ground. High up in the tree was the discomfited Nolan, unconscious of our approach and watching his jailer, who stood guard below. I was too far off to be of any assistance. I could only watch Dick and wonder at his courage. Silently he crept near the bear. When within close range he knelt and took careful aim. There was a loud report and a snarl from the bear. Dick had not missed his mark, but had failed to reach a vital point.

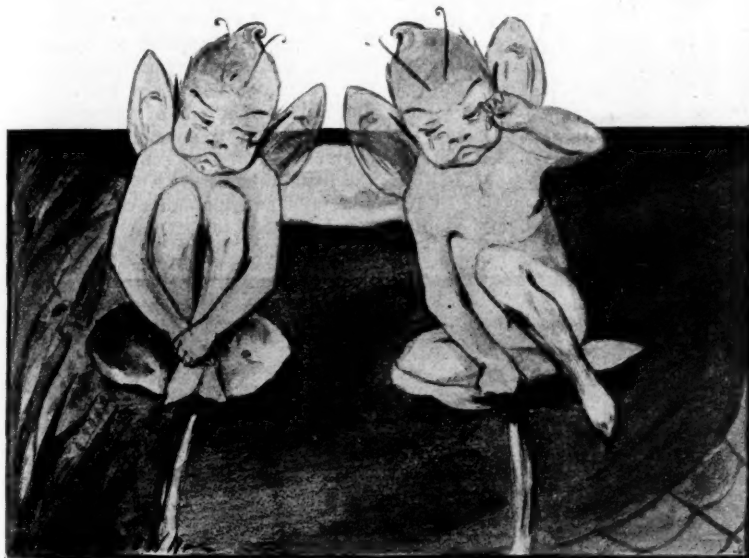
Bruin turned one longing gaze at his captive in the tree-top and then dashed down the incline toward Dick. I could not but think that Dick would lose courage. But I was vastly more frightened than he. He had jumped to his feet after firing his first shot, but when he saw the bear coming toward him he knelt once more and waited. Nolan dropped from the tree, and seizing the broken axe watched the boy's heroism. When his enemy was only a few rods distant Dick fired once more. The bear fell, rolled over, and staggering again to his feet made one last rush toward the unflinching lad. He

let the bear come within a few yards and once more took aim. It seemed to me he never was going to fire, but at last the report rang out, and the bear fell limp and dead almost at his feet.

The next instant Nolan had his boy in his arms. Dick was pale and weak, but the proudest boy I ever saw. He did not seem to rejoice nearly as much in his own safety as he did in finding his father well and unhurt. The little drama he had acted in so nobly was very short after all. I reached the scene just as father and son met.

We learned of Nolan's being attacked by the bear whom hunger had driven down from the mountains, of his effort to defend himself with his axe, and of his subsequent vigil in the tree-top. Late in the afternoon we all reached our camp, and Dick proudly showed my companions his prize—a giant bearskin. He told Bab it should be hers, and this generous offer enhanced if possible her high opinion of her "big" brother.

After this we saw much of Dick. During the following winter he came to our ranch to study, for, he said, "I want to know more than how to shoot a rifle." He had known only the wild, free life of his father's ranch, but we soon learned he was a manly little gentleman. He won our hearts, and we were as proud of Bab's big brother and his bearskin as Bab herself.



Cat's Cradle

BY ABBIE FARWELL BROWN

"O Flitterkin and Flutterby,
Why do you run to me and cry?
And why do you come home so late?
You naughty fays, to make me wait!"

"O Elf-mamma, we broke the rule!
We played cat's cradle in the school.
We saw a skein of spider thread
Caught on a grass blade overhead;
It was so soft and silky-fine,
About our fingers it would twine.
We crissed and crossed it so and so,
From hand to hand it slipped, you know;
From me to him it went, and then
From him to me came back again;
For, if you play the game aright,
There is no end from morn to night.
We had forgotten everything

Except cat's cradle, when a ring
From teacher's harebell made us jump;
For Master Owl upon his stump
Had opened great big eyes so wide,
And 'round our mushroom desk had spied.
O Master Owl is very stern!
He said we could not play and learn.
He took away our silken thread,
And gave us copy-books instead.
He set us on two toadstools high—
Your Flitterkin and Flutterby—
And made us stay long after school,
Because, Mamma, we broke the rule."

Closet and Altar

LOVE IN THE HOME

Love one another with a pure heart, fervently.

What a glow of family heartiness runs through the New Testament! Instead of stiff souls always either dressed for the public eye, or shut up in solitude, you have brothers, sisters, friends, lovers who cling to each other by mutual attraction, and between whom the common talk often runs on their conversion, their conflicts, and their glorious foretaste of eternal joy.—William Arthur.

He who cannot keep his temper, or be self-sacrificing, cheerful, tender, attentive at home, will never be of any real and permanent use to God's poor abroad.—Charles Kingsley.

What we want, now and onward, is not Christian cant, but Christian character for wear and tear. We want good sons and daughters; good brothers and sisters; good husbands and wives; good fathers and mothers; good business men, good neighbors and citizens.—Roswell D. Hitchcock.

Could we have entered in
To the poor cottage where in strength of youth

He dwelt, who is our Way, our Life, our Truth,
Our hiding place from sin:

What mutual love did there abide!

What cheerful toil, what happy rest!

Where His laborious days did all provide,

His welcome cheered the guest.

O happy home that held the Sinless One!

Where, at His smile, all thoughts of gloom

must flee:

Where the pure mother loved her spotless

Son:

Nor envy entered in, nor any jar might be.

Enter, my risen Lord, into Thy rest!

Come Thou to my poor heart a welcome guest.

That I may grow like Thee in gracious days

Serving with willing heart, unenvying thought,

Considerate self-restraint and cheerful praise:

Following the path by Thine example taught:

Content to trace life's pathway to its end,

Serving my God, my neighbor and my friend

—Isaac Ogden Rankin.

O happy heart of childhood! Your simple creed is rich in faith and trust and hope. You have not learned that the children of a common Father can do aught but love and help each other.—Kate Douglas Wiggin.

Eternal and ever-blessed God, help me, for the sake of Jesus Christ my Lord, to be faithful in my stewardship for Thee on earth. Especially assist me in little things, and in all the opportunities and temptations of my life with others. Help me to be just and merciful, loving, courteous and cheerful in all the social relations of life, and especially with those whom Thou hast given me for love and care. Guard me from evil, and especially from leading others into sin. Teach me a wise and loving patience and forbearance in all the trials and vexations of my life. Help me to be faithful in all duties, and grateful for all kindly ministries. And may there be nothing in my words or deeds that can bring reproach upon Thy holy name. And this I ask through my most patient and loving Saviour. Amen.

Verestchagin, Painter of War, Apostle of Peace

By Isabel M'Dougall



VASSILI VERESTCHAGIN

The fact that Chicago has had and that other American cities probably will have an opportunity to see the famous pictures of the Russian painter makes the following sketch particularly timely.

Occasionally pictures attract vast multitudes. When this occurs something other, possibly something greater, than art is concerned. And in such rare cases not infrequently have critics been known to declare the paintings lacking in what they consider high artistic qualities; but critics have never prevented crowds from flocking to see the works of

Munkacsy, of Doré, of Tissot, nor will they hold the public back from Verestchagin's colossal painted epic of Napoleon's retreat from Moscow.

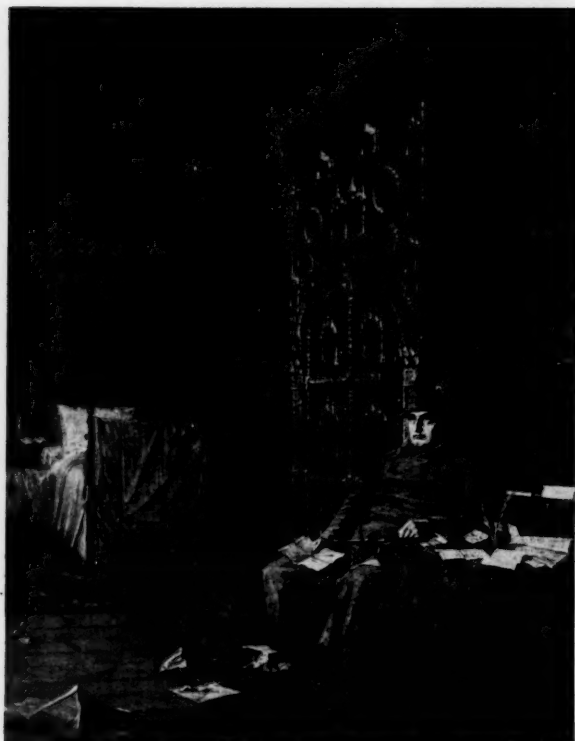
Like Tolstoy in *War and Peace*, Verestchagin has shown the invaders' struggle with the unconquerable forces of nature as only a Russian could. Here is an artist who knows war and estimates it as Sherman did, who knows the rigors of a Russian winter, who followed every step of the road trod by hopeless French and harrying Cossacks, who hunted up hitherto unknown details, sometimes to the discomfiture of historians.

"Pray, monsieur," he was asked, when his pictures were exhibited to throngs in Paris, "where did you get that extraordinary coat you have given the emperor—that full, gold befrogged, fur-trimmed, velvet thing?" And he replied, imperturbably, "Take the trouble to examine your own *Musee Militaire*, gentlemen. You will find it treasured there." And again: "Look at Napoleon's pleated fur cap with earlaps! *C'est unique!* Own that you invented it." "Not at all; I found it in a sketch, evidently from life, preserved in the museum of Warsaw." In the same museum he found an excellent half length portrait of the great Corsican, the work of no mean painter, showing him with a beard of a week's growth.

There has grown up a sort of traditional Napoleon, always clean shaven, always in cocked hat and green uniform, or *redingote grise*. Now he was a man of strong practical sense—why should he, an Italian born, moreover, wear on the ice-bound Sarmatian plain what he wore in France, in Spain, in Austria? Even the accurate *Detaille* has now adapted

that cap with earlaps in his Napoleonic paintings of 1812.

Verestchagin has been compared to Tolstoy for strong moral purpose and terrifying depiction of war, to Barnum for shrewd and showy self-advertisement, to Alexandre Dumas for rollicking, adventurous, inexhaustible vitality. Verestchagin must be in the neighborhood of six feet high; he is deep of chest, keen of eye, erect and vigorous in carriage; he is ready of speech in four or five languages, with at times dramatic bursts of eloquence, and at times streaks of that dry humor we Americans claim as our special attribute. In the Russo-Turkish war the French artist at the front for *Le Monde Illustré* tells of remarking among a band of brown and ragged Cossacks "an elegant horseman, who contrasted strongly with the rest of the troop. He was dressed half like a soldier and half like a tourist. He wore a high Circassian cap in Astrakhan trimmed with silver. From his breast hung the officer's cross of the military order of St. George, a high distinction, justly envied in Russia. The handle and the scabbard of his poniard and saber were in chiseled silver. His aristocratic face, of a long oval, was ornamented with a beard of chestnut color." The chestnut beard is grizzled now, the cross of St. George only appears on special occasions, and the showy uniform of twenty-five years ago has given place to the quiet dress of a man of the world. On cold days this is enveloped in a huge overcoat lined with sable, whereon all the little animals are whole, with heads and tails hanging—an overcoat that it takes muscle to lift. A Chicago girl

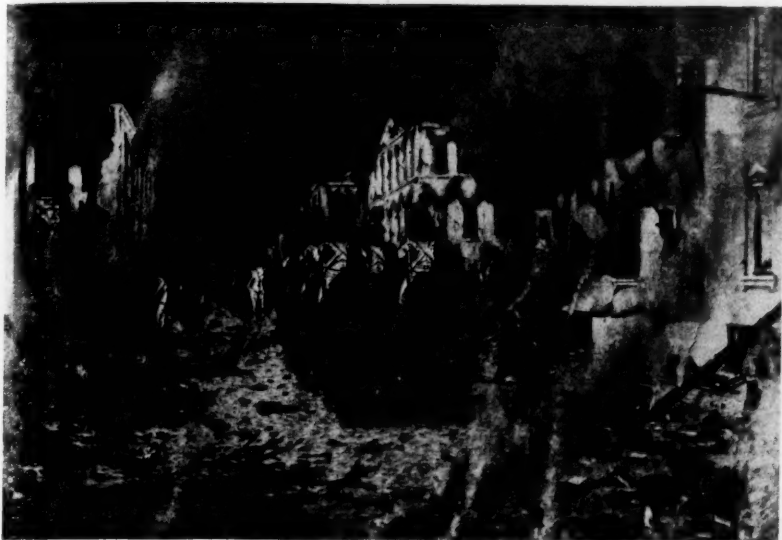


BAD NEWS FROM FRANCE



IN THE KREMLIN. THE FIRE

Neg



RETURNING FROM PETROVSKY PARK

who met him recently called him a great volume of hero tales bound in sable.

No one has had more opportunity to gather hero tales. No one has wrought more energetically in art and adventure since Benvenuto Cellini. At fifteen he was a naval cadet, at twenty an art student, at twenty-five a volunteer soldier, breaking into the splendors of Samarcand, Tamerlane's ancient capital, with General Kauffman's Turkoman expedition. At thirty he witnessed the pageant of the Prince of Wales's visit to India, at thirty-five he was following the bloody Russo-Turkish war, where he was wounded almost to death on a torpedo launch, where he knew the heroic Skobeleff and his bosom friend, the no less heroic Mac-Gahan, and that other American war correspondent and artist, Frank D. Millet. At forty or thereabouts he was scouring the Holy Land with the gospels in his hand, and always and everywhere painting huge and startling pictures. Like Kipling's returned soldier, he must often say to himself:

The things that was which I've seen,
In barrick, camp an' action too,
I tells them over to myself
An' sometimes wonders if they're true.
For they was odd—most awful odd—
But all the same now they are o'er
There must be 'eaps o' plenty such,
An' if I wait I'll see some more.

He has had his difficulties with bishops, who called his works irreverent, with generals, who vowed they exaggerated the evils of war, with artists, who declared he could not have painted them all himself, and he has fought and conquered every cabal with the zest of a born fighter.

When at a St. Petersburg exhibition Skobeleff beheld the picture of his cheering troops after the victory at Scheinovo, he threw his arms around the painter, crying, "Vassili Vassilovich, how I do love thee!" When the Emperor Alexander II. was shown the painting of the Russians before Plevna, he declared: "It is all true. That is the way it looked to me." When Emperor William II. saw the great Napoleon series in Berlin (such throngs went to see it there that the building had to be repeatedly closed and admissions suspended), he exclaimed, "with one of his eagle glances," "Your pictures are the best preventive of war."

This series may be said to begin with

Napoleon overlooking Moscow from the hillside, where now the Krykin restaurant stands, vainly awaiting a deputation of Boyars to announce surrender. Next he is shown within the doomed and deserted city, now watching, with who shall say what forebodings, the first whirl of flame over the Kremlin wall; again riding at the head of a division of his guards Back from Petrovsky Park, among charred ruins and falling trees. Here we have the interior of the Uspensky church, with French horses feeding by its altars and French troopers tearing gold and jewels from its costly screen.

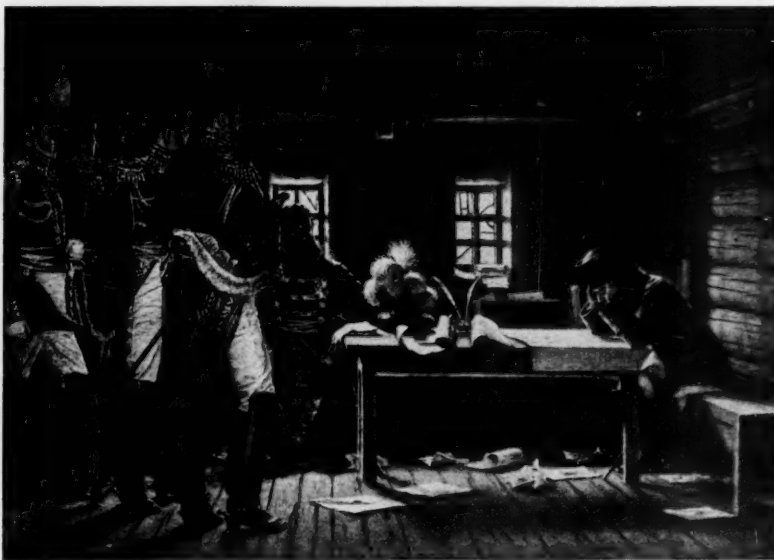
Then, too late, comes the slow decision to retire from an untenable position. Council of War at Gorodnaja. Forward or Back? shows Napoleon leaning over a map spread out on a plain deal table, while before him his staff stands gloomy and motionless, wondering at his strange irresolution. A Halt. Bad News from France is one of the most striking presentations of the emperor at a fateful moment. His quarters are in a little village church, where gaudy icons and Byzantine decorations make a background for his camp bed and his writing table, covered with signs of hasty work. He sits in a

melancholy reverie, holding in his hand the dispatch which has just announced that the republican general Malet has rebelled against him in Paris. In the truly tragic picture *On the Highway. Retreat—Flight*, Napoleon is represented in the odd costume already described. He has left his traveling carriage and, cane in hand, is walking to restore the circulation in his benumbed limbs. The highway passes through a birch grove; there is snow as far as one can see; snow in the trees, snow on the road almost high enough to cover the lamentable remains of the vanguard. Yet here and there a stiff hand clutching a bayonet, a pair of bare and bleeding feet, a livid face protrude through the drifts. Like the funeral train of a dead ambition moving through a frozen cemetery is Napoleon, marching gloomily at the head of his staff, all muffled beyond recognition, followed by his hearse-like carriage and further back by a detachment of troops.

"But how do you know it was like that? Could there really be such a terrible road?" "Could there? Have I not seen those congealed corpses along the Shipka Pass? Were there not men still living, wounded, gasping, rolling their heads pitifully from side to side, waiting for death?" And the painter rolled his own eyes and swayed his own head in ghastly imitation. "I have seen the artillery drive over the fallen, one wagon crushing a man's shoulder, the next breaking his legs, and still he lived and moaned."

In *Caught—and Shot!* may be read the fate of many a Russian peasant, captured arms in hand, and brought pinioned before the terrible little fat man in the fur cap with earlaps. Berthier, Murat and Rapp are here portrayed behind Napoleon. That ferocious dandy, Murat, may be recognized everywhere by his richly feathered hat. In *A Rest* the exhausted soldiers are crouching beside their cannons, wrapped up as best they can, catching a brief sleep in the midst of a snowstorm that will make it the sleep everlasting for many. This is no exaggeration, if eye-witnesses are to be believed. Fezensac says:

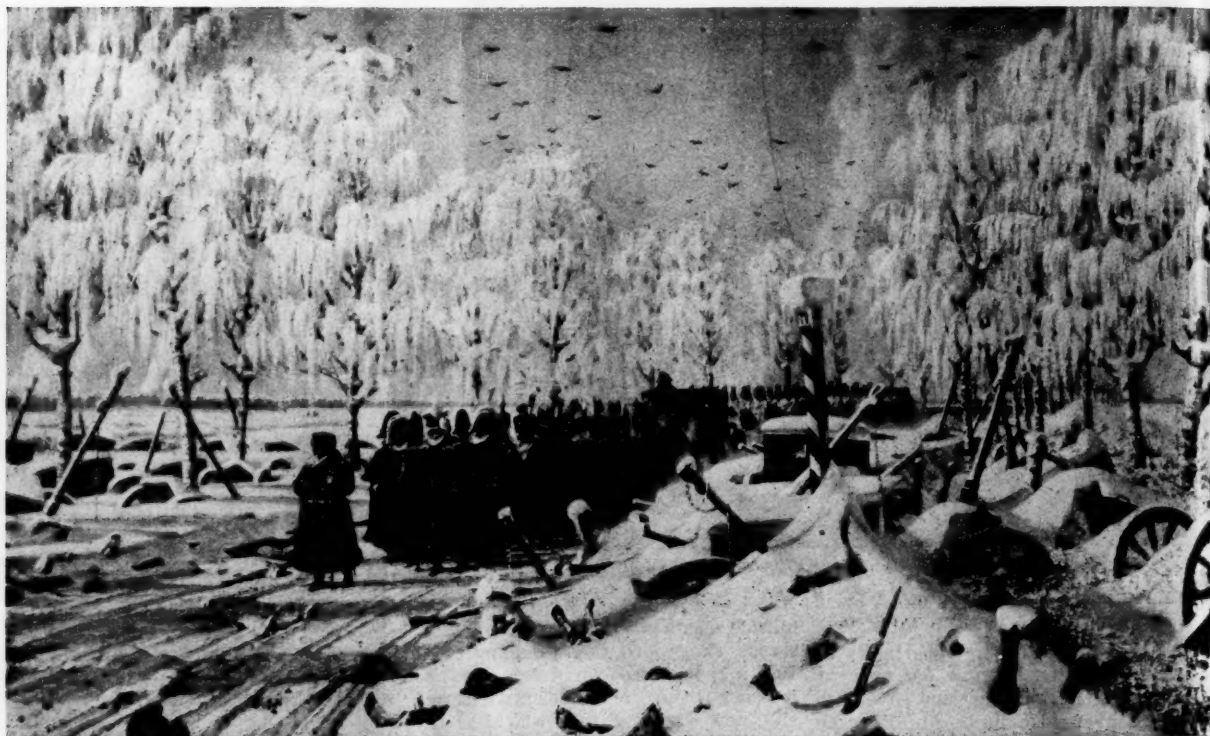
"Some lay in the snow with frost-bitten limbs; others fell asleep and perished in



Berthier

Murat

IN THE COTTAGE AT GORODNAJA—FORWARD OR BACK?



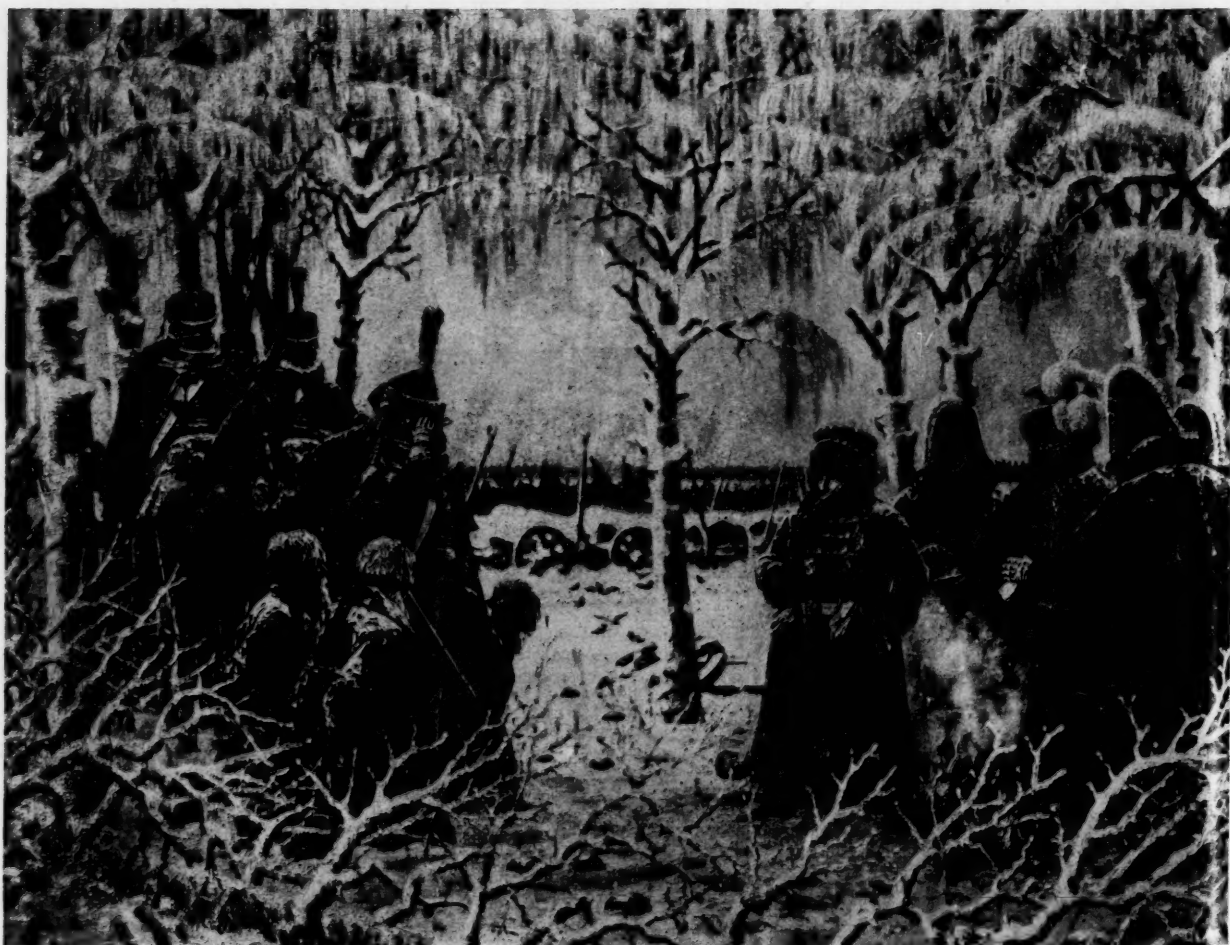
ON THE HIGHWAY. RETREAT—FLIGHT

the burning villages. I remember a private in my battalion who acted like a drunken man. He marched at our side without recognizing any of his comrades. . . . He swayed from side to side as he walked and his expression was dazed and wandering. The soldiers, blinded by the whirl of drifting snow, could not even distin-

guish the road, and often fell into ditches which became their graves. The place where they fell was marked only by little heaps of snow along the wayside."

"In one encampment," says Bourgoigne, "I was horrified to find that all the men and horses were dead and already covered with snow. The men's

bodies lay in the most natural manner round the camp-fires, and the horses remained harnessed to the guns. There were five men snarling and fighting like dogs—on one side lay the hind leg of a horse, the subject of their dispute." All discipline was at an end. Chambray relates how a general, half dead with cold,



Captured; Sentenced

Napoleon

Berthier

Murat

Rapp



RESTING

begged for a place at a fire where some soldiers were warming themselves. To his repeated appeals one of them at last vouchsafed this reply, "All right, if you'll fetch another log."

What is the use of painting these horrible scenes? Is it a healthy excitement that draws crowds to gaze at carnage and cruelty? Richard Whiting says

that "looked at the right way all this is supremely moral." Zabel, the German writer, claims that the great Nobel peace prize should go to Verestchagin, since his pictures, "painted with extraordinary power and original art, have given their creator a commanding rank, and constitute terrific accusations against the barbarity of war, accusations which

no defense, however skilled, has been able to nullify."

These astonishing war pictures, as unusual in dimensions as in theme, are not Verestchagin's only works. He has painted portraits and *genre*. He has written several books, including a vivid account of "Napoleon in Russia," and strong presentments of his attitude in art, which is that of an uncompromising realist. At Maisons-Laffitte, near Paris, he built a huge sort of open studio, which moved on wheels, on a sort of circular railway, so that he could follow the light of day in many directions. Doubtless it was from here that he wrote those encouraging notes to Zola during the Dreyfus trial. One token he sent the courageous novelist was a photograph of one of the Napoleon pictures, with the inscription, "To the bravest of the brave"—Napoleon's words to Marshall Ney on his intrepid defense of the rearguard of the Grande Armée. But Verestchagin is seldom confined to studios. Quite recently he has visited the Philippine Islands, and made some studies of field and hospital in the guerrilla war we are waging there, smaller in numbers, but as fiercely contested as any, says this veteran soldier and painter. Possibly these may not please Americans, who want their prophets to prophesy comfortable things unto them, but Verestchagin, like his fellow-countryman Tolstoy, preaches peace by showing war undisguised.



VERESTCHAGIN'S STUDIO

Letter from Scotland

Criticism of Dr. G. A. Smith

Within the last month or two the views of Professor Smith, as expressed in his latest volume on Modern Criticism and the Preaching of the Old Testament, have been brought under the notice of the college committee of the United Free Church. Dr. Stalker did his best, in his report to the last General Assembly, to allay alarm and keep the church in a reasonable frame of mind. The guardians of orthodoxy, however, have been pursuing their way. It is likely that a deliverance will be framed with the skill and caution we are accustomed to associate with present leadership, and that this unwelcome agitation will gradually die down. On the whole, the theological temper of our country is widening, and we are finding room for facts and ideas that are slowly becoming familiar.

Dr. Marcus Dods and the Moderatorship.

The numerous admirers of Dr. Dods are disappointed that he formally declined the nomination for the highest post the church

has to confer. Perhaps the shyness of the scholar and recent domestic bereavement are causes for this declination. Dr. Robert Howie of Glasgow has received the appointment. As statistician and leader in the work of church extension he bulks large in the public eye. No man, since the days of Dr. Chalmers, has done more to raise new churches than Dr. Howie.

Mr. Carnegie as Rector

In the educational world, and as the generous patron of the Scottish universities, Mr. Andrew Carnegie is the hero of the hour. The latest proof of his countrymen's appreciation is seen in his unanimous appointment to the office of Lord Rector in the ancient University of St. Andrews. The influence of Mr. Carnegie's benefactions in the cause of education and university equipment is beginning to be felt. One of the professors at St. Andrews has intimated a gift of £5,000 in aid of chemical research. The other universities are in need of additional bequests, and a vigorous effort is now being made by Principal Storry for Glasgow and by Principal Lang for Aberdeen.

W. M. R.

Didn't Want to Believe It

The mountain evangelist, George O. Barnes, it is said, once stopped at a mountain cabin and told the story of the crucifixion as few other men can. When he was quite through an old woman, who had listened in absorbed silence, asked:

"Stranger, you say that happened a long while ago?"

"Yes," said Mr. Barnes, "almost two thousand years ago."

"And they treated him that way when he'd come down fer nothin' on earth to save 'em?"

"Yes."

The old woman was crying softly, and she laid her hand on his knee.

"Well, stranger," she said, "let's hope that hit ain't so."

She did not want to believe that humanity was capable of such ingratitude. While ignorance of this kind is rare, and while we may find men who know the Bible from "kiver to kiver," it is not impossible to find children of shrewd native intelligence who have not heard of Christ and the Bible.—From *Blue-Grass and Rhododendron*, by John Fox.

Traces of D. L. Moody's Influence Two Years After His Death

A Comprehensive and Timely Estimate of the Present Status of the Schools and the Organizations which He Founded

By S. E. BRIDGMAN

"My school work will not tell much until the century closes, but when I am gone I shall leave some grand men and women behind."—Mr. Moody, in a letter to a friend in 1890.



Mr. Moody's Northfield Home

Two years and one month ago Dwight L. Moody died. A week from next Sunday will be the sixty-fifth anniversary of his birth, a day likely to be observed more and more generally by the friends and supporters of the Northfield and Chicago institutions. It is fitting at this time that an old and intimate friend of Mr. Moody should estimate the present strength of the influences of which he was the source.

Mr. D. L. Moody, just before he was seized with his fatal illness at Kansas City, wrote to a friend: "The work is sweeter now than ever, and I think I have some streams started that will flow on forever. What a joy to be in the harvest field and have a hand in God's work!" Mr. Moody still lives, and his spirit is still potent in the three great institutions which he founded and which he wished should increase through all generations. His personal presence for two years has not been seen, but no one can doubt his unseen presence.

At the outset of his Christian life he said: "How I do pity people who hang

about these summer resorts doing nothing! My! it would set me crazy." Ever alert himself, he nourished in those who now carry on his work the same consecration, so that it goes forward with energy and effectiveness.

CONTRASTS

There are certain pictures in the life of Mr. Moody by his son which reveal more of this marvelous man as educator and philanthropist than any written words. The first is where a young black-haired, stalwart man stands before a class of a dozen lads in a plain, bare room on the shores of Lake Michigan, each studying the Bible. The other is seen in the little dots which show the outcome of that first school with a single teacher. These dots in the plan of Northfield and Mt. Hermon represent over twenty fine buildings of brick and granite on the east side of the Connecticut River, and over a dozen on the west side, where thousands of young women and young men have been, or are being, educated, who owe so much to the indomitable zeal of the world famous evangelist. On either hillside are revealed, in summer or winter, in sunlight or shadow, visions of mountain and valley as fair as can be seen anywhere in this land.

NORTHFIELD SEMINARY

Miss E. S. Hall, its beloved principal, was forced to deny last autumn, for lack

of room, 300 young women who desired to enter the school. This fact alone shows the foresight of Mr. Moody, who saw the hunger of young women for education and whose great desire was to help them into lives that would count for Christ. Beginning in the autumn of 1879, with an attendance of thirty girls from the vicinity, the seminary has steadily increased in scope and numbers until now over 400 students are enrolled, representing twenty-nine states and territories and at least twelve different countries, reaching from California to Turkey in Asia.

The class benefited are almost exclusively girls whose means would not admit of attending a more expensive institution, and it is a high compliment to them that the first sixty new students accepted for the fall term had all earned the whole or part of the \$50 required for the first term's board and tuition. Aside from receiving a thorough academic education, pupils are fitted for college.

Illustrated lectures in domestic science are given the students, and all share in the care and management of the several buildings by performing daily assigned duties; thus ample opportunity is afforded for putting into practice the instruction given in the classroom.

Of the 3,000 girls who have studied at the seminary scores have entered into various forms of Christian work. Thirty-five have gone to the foreign mission



D. L. Moody's First Sunday School Class in Chicago

field. Two were massacred in the recent Chinese Boxer riots and two were shut in Peking during the siege, while several others underwent privation and suffering in effecting their escape. Others are in home fields acting as city or home missionaries, secretaries of Y. W. C. A.'s, and fillingsimilar positions. Many have made teaching their life work, and still others have married and in their own homes and communities are exerting an influence for Christ. Hundreds testify to the help that the school has been to them, and attribute whatever success they have achieved in Christian service to their life at Northfield.

MOUNT HERMON BOYS' SCHOOL

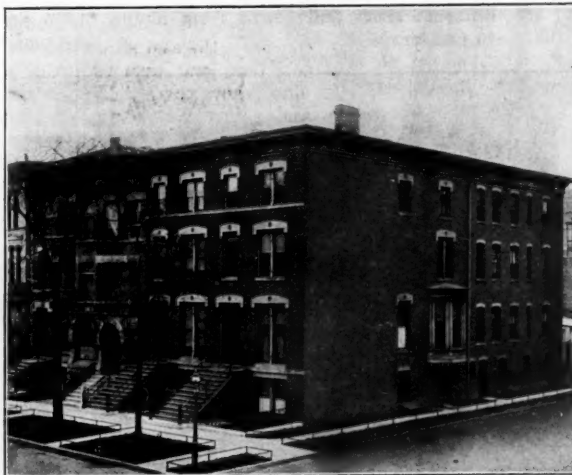
This was established to make it possible for reliable, purposeful young men, limited in means but strong in mind and body, to secure an education. Its founder determined to incorporate into its curriculum two essentials for a manly Christian life: Bible study and manual labor. The first required every student, during his entire course, to take two recitations a week, not about the Bible, but to carry on a careful, systematic study of the Bible, and this done under the direction of widely known teachers. The second requires either two hours' general work on the large farm or some assigned duty.

Three terms of sixteen weeks are held each year, thus giving opportunity for students to drop out for a term and enter, after a summer or winter's work, where they left off. More than half of the 456 students now at Mt. Hermon come from outside of New England. Eighty-five young men from Alaska, Asia, Korea, Burmah and lands over the sea play football, golf and other games with Hermonites reared in New England. A compliment paid by a new professor was, "They are manly, noble fellows, quite free from excessive boyishness, though they don't go to sleep in the daytime." The result is seen in workers in foreign fields, in prominent pulpits in several large cities in the United States and Canada, in splendid work done as city and home missionaries and as secretaries of Y. M. C. Associations. The Overtown Chapel has been a great power in awakening a deeper spiritual life. Had not D. L.



Women's Department

Moody immortalized himself by his unsurpassed evangelistic work, these two schools would have given him undying fame, but like Xavier he was ever crying out, "O God, yet more." Hence came into line, eleven years before his death, the Moody Bible Institute of Chicago.



Women's Department (Annex)

THE CHICAGO BIBLE INSTITUTE

This was the outgrowth of his celebrated Tabernacle Church. In his wide experience he found the need of consecrated men and women, "trained workers, to stand between the laity and the minis-

try," ready and eager to work in city or in country, in this land or in foreign lands, wherever there are souls to rescue.

It has been a pronounced success from the outset. Students are not only educated by excellent Bible teachers, but under careful supervisors are trained to practical experience, rescue mission work, house to house visitations, children and women's meetings, jail and hospital work, church visitations, open air meetings, tent services, and inquiry meeting work. Two years are required for this preparation for work in the world.

In his lifetime Mr. Moody was in constant personal touch with every phase of the institute, receiving weekly and monthly reports. He raised, by his own efforts, practically every cent required for running expenses. The first year nearly 100 were enrolled. This number has steadily increased, more than 3,300

having passed through its doors, one-third being women. Its six prominent characteristics are: (1) Thorough consecration of the students. (2) Intense love for souls. (3) A good knowledge of the Word, but especially how to use it in leading men to Christ. (4) Willingness to endure hardships as good soldiers of Jesus Christ. (5) Untiring energy. (6) The baptism of the Spirit.

The regular course of two years covers much required in theological seminaries. Music holds a prominent place, as does a medical and missionary course. These students come from at least twenty different states, from Australia, New Zealand and isles of the sea, and go to all quarters, climes, nationalities, more than 300 having gone to the foreign field to witness for Christ.

THE BIBLE EXTENSION MOVEMENT

This is a recent organization, designed to reach homes by a system of correspondence conducted by competent instructors.

Three separate courses in Bible doctrine, practical work, are carried on with those who want the teaching but cannot attend the institution in person. These branches of work are only in their infancy. Mr. Moody expected great results, and his anticipations have been more than fulfilled.

NORTHFIELD BIBLE TRAINING SCHOOL

This is now in its tenth year of consecutive B



Main Building, Men's Department

ble study, from October to April, under thorough teachers. It has been of large value, meeting the desire of Mr. Moody, not only in Bible instruction, but in preparing students for the practical work of life. The school is growing in members steadily as its value becomes more and more known. Rev. C. I. Scofield, D. D., is president and A. G. Moody is treasurer. With wise trustees on the various boards at the head of different departments, William R. Moody, A. G. Moody, A. P. Fitt, the money is wisely and economically spent. The former has by his own personal solicitation, or by correspondence, raised \$50,000 for the maintaining of the schools at Northfield and Hermon.

Paul Moody, now studying theology in Glasgow and correspondent of the *Record of Christian Work*—which periodical, by the way, has a circulation of about 17,000 copies—indicates by his letters the devotion to the great cause to which his father devoted his life. After the completion of his studies he is expected to join the force at Northfield.

PRESENT NEEDS

A new dormitory, an addition to the library at the seminary, a complete plant

They are not goody-good books of biography, but are strong and modern, as is proved by the sale up to date at the Chicago plant of over 4,000,000 copies. Forty thousand have gone to India to the English speaking people, thousands have been sent to the lumber camps of the Northwest. The 90,000 men and women in the jails and penitentiaries of our land and Canada clamor for these books, having had a taste of them. The door is opened to reach the lodging houses of our cities, and mountain whites of the South.

THE EXTENSION WORK A PERMANENT FEATURE OF NORTHFIELD

This year finds in the field Campbell Morgan and H. W. Pope, who give their whole time to conferences, staying three or four days in a place. Baltimore, Chicago, New York, Cincinnati, Denver are to be, or have been, visited, and over a hundred invitations have come from different cities and towns from Maine to California.



Overtown Chapel, Mt. Hermon

soul with "This one thing I do" as a life motto can accomplish. Let the Watcher on the Heights rejoice in the glorious work being carried on by those to whom he bequeaths the burden, with no falling off of power, but rather an increase, as the years flow on.

THE FINANCIAL SITUATION IN A NUTSHELL

Bible Institute, Chicago. Valuation of grounds and buildings, \$196,000, clear of incumbrance. Endowment, \$120,000.

Mt. Hermon School. Cost of grounds (1,015 acres), buildings, furnishing and equipment, \$450,932. Endowment, \$330,-

751. The income of only \$272,954 is available for current expenses.

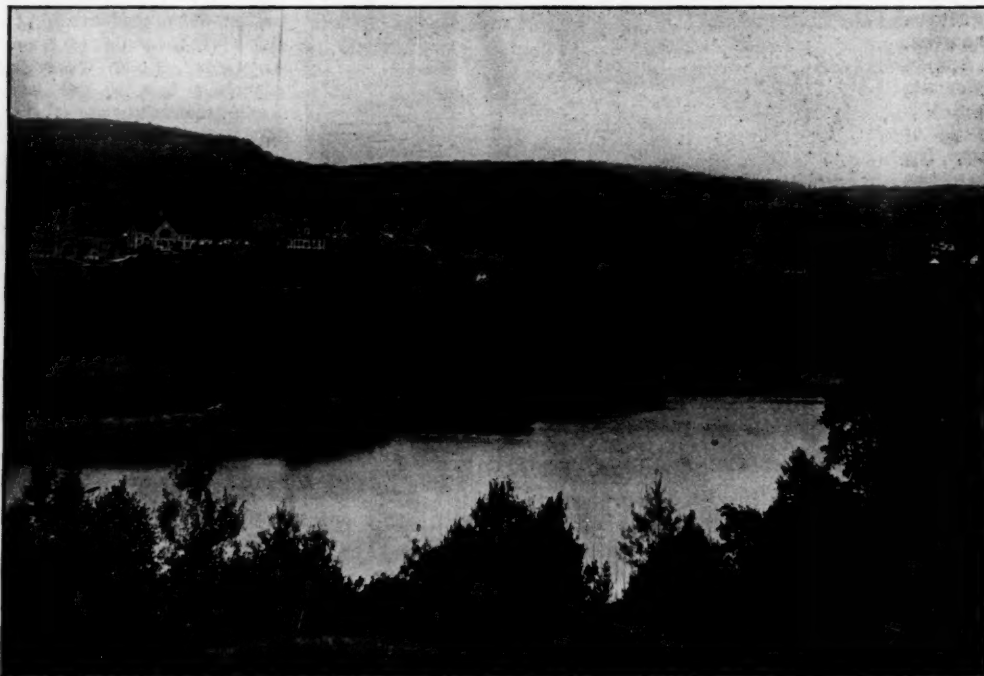
Northfield Seminary. Cost of grounds (510 acres), buildings, furnishing and equipment, \$376,000. Total endowment, \$166,729. Only \$62,000 of this income is available for current expenses.

The *Memorial Fund*, which was started two years ago, including pledges, amounts to a little over \$200,000. This amount is to be divided among the three schools at a proper time.

The fact that all the cost of educating students above \$100 a year

—the tuition and board for each—has to be raised by the school authorities lays an immense financial burden upon their shoulders.

Rev. Hugh Price Hughes, in the *Methodist Times*, while claiming that there has been some improvement of late in the relation of the churches of London to the masses of the metropolis—and this through the opening of popular mission halls—concedes that "the peaceful and industrious majority of the people are outside the churches." Does he grow pessimistic therefore? No. And he quotes Mr. Spurgeon saying to him seventeen years ago, that what gave him most concern about the future of the church in London was the growing habit of London workmen to read their Bible and say their prayers at home.



Northfield from the Western Bank of the Connecticut

for industrial training, a much larger library and natatorium at Mt. Hermon, an electrical plant and new buildings at Chicago.

THE COLPORTAGE ASSOCIATION

The energy and enthusiasm which Mr. Moody carried into each department of business connected with his evangelistic work led in time to the formation of a Colportage Association.

This, under a separate board of directors, began a publishing business to scatter wholesome books, at a price within reach of the poorest, and to counteract the tide of worthless stuff that floods the market. These are sold at bookstores or by agents. Over a hundred different volumes have been issued, written by well-known authors.

SUMMER CONFERENCES

These show no lack of interest, and the foundations laid some twenty years ago deep and firm are abiding. Last year they exceeded in attendance all previous ones. Rev. F. B. Meyer has agreed to come next summer, as well as earnest, scholarly men from our own land. The College Students' Conference will be held June 27-July 6, the General August Conference July 31-Aug. 17. In July will be given a course of Bible study on *The Crises of Christ*, by Rev. G. C. Morgan. In August he will give *The Minor Prophets*. These have attracted wide attention in Chicago and elsewhere.

This story of the work of a poor boy from the Franklin County hills and its mighty results tell what one consecrated

The Campaign of Testimony*

VI. Dishonesty Among the Witnesses

BY PROF. E. I. BOSWORTH

1. *The temptation.* The enthusiasm of good will and benevolence that characterized the general body of witnesses [Acts 4: 32-35] was intensified by the action of a certain Levite of Cyprus, a man of some reputation for efficiency in public testimony and highly esteemed by the apostles [4: 36]. This Levite, Joseph Barnabas, sold a piece of property, perhaps a valuable piece of productive Cyprian land, and deposited the proceeds with the apostles [4: 37].

There was danger that the general enthusiasm might incline some to take action in advance of their convictions, and this danger was actualized in the case of two witnesses. The fact that the action of these two is described in connection with that of Barnabas may indicate some connection between the two cases. Barnabas was evidently likely to become a leader [cf. Acts 11: 19-26; 13: 2]. Perhaps Ananias, also, was becoming prominent and was beginning to cherish an ambition for a place. He and his wife brooded over the matter in daily discussion at home [5: 2] until they were fully under the power of temptation [5: 3-4].

2. *The sin.* The form in which the sin finally appeared was a lie. Back of the lie lay (1) ambition for prominence coupled with (2) a love of money. They desired the reputation for benevolence without the expense of it. They therefore determined to sell a piece of property and bring part of the proceeds as though it were all. Ananias appeared at the apostolic headquarters with his bag of clinking coins, deposited it at the apostles' feet and waited for applause. Three hours later his wife was on her way to the apostolic headquarters, eagerly anticipating the commendatory words and glances that would greet her.

In this composite act there were not simply the desire for prominence, the love of money and the lie, but also what Peter strongly emphasized [5: 3-4, 9], the purpose to trifle with the Holy Spirit. The sense of the presence of God was strong in all the company. All that they did was done with reference to him. But Ananias and his wife were largely oblivious to this Presence, or had, as Peter seems to imply, so low a conception of the Spirit of God as to suppose that they could deceive him. They were attempting to trifle with or try him [5: 9].

3. *The punishment.* Peter, either through previous acquaintance with the plans of the two or with immediate insight into the heart of Ananias, faced him with a sudden statement of his guilt, and the man fell dead. In what state of nervous excitement and trepidation Ananias may have been when he appeared before Peter we do not know. Even though the process of death be physically accounted for, it would be none the less an impressive and awful consequence of guilt.

It was in accord with the custom of the country that the man should be immedi-

ately buried. Lieutenant Conder [Tent Work in Palestine, p. 326] reports the burial of a boy fifteen minutes after he was killed by falling from an olive tree. The death of Sapphira seems to have been predicted by Peter [5: 9], as the death of her husband had not been.

In seeking the reason for this striking catastrophe it is necessary to remember that the attitude of this couple was a fundamental renunciation of the Christian life. The two fundamental features of the life advocated by Jesus were (1) unselfish love, or the readiness to do things without expectation of remuneration [Luke 14: 12-14]; and (2) honesty, or the desire to appear no better than one is really willing to take the pains to become. Both these qualities were lacking in these two persons. But even although this is evident the question still arises, Why should such unusual consequences follow their renunciation of the Christian life? The answer is to be found in the following consideration. The social and religious life of the day was honeycombed with hypocrisy [see Matt. 23]. One feature of this new movement was, as has just been said, its protest against hypocrisy, and it was therefore essential that in the beginning, when its reputation was not yet established, it should be absolutely free from the taint and suspicion of hypocrisy. Particularly in the period of this great, though temporary, popularity, when many might be tempted to join the believers for the sake of drawing upon the apostolic treasury, it was necessary to do something that should warn hypocrites.

The account in Acts is exceedingly meager. If it be true that the mention of Ananias in close connection with Barnabas indicates that he was ambitiously scheming for high position, the necessity for such strenuous measures becomes even more apparent.

4. *The necessity for absolute genuineness in the Christian life.* The value of testimony depends upon the sincerity of the witnesses. If the Christian witness, in reporting his experience with Jesus, uses language that, because it is either extravagant or conventional, makes the impression that it does not report his real experience, he is vitiating his testimony.

It is equally possible for a man to be insincere in his Christian giving. His giving purports to have as its motive interest in the object to which the gift is made. If this be not really the case, its value as testimony is vitiated.

There can never be too much emphasis placed upon the fact that the Christian life is in its essence an honest life. At its very beginning stands the call to repentance, that is, to an honest admission of the fact of wrong-doing. From beginning to end it is the honest life. He who is its source and constant inspiration described himself as "a man that hath told you the truth" [John 8: 40], and another described him as "full of grace and truth," kind and honest [John 1: 14].

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*The Sunday School Lesson for Feb. 9. Text, Acts 5: 1-11. International Lesson, The Sin of Lying.

Religion in a Typical American Shoe City

An Estimate of the Net Results of the Christian Influences at Work in Brockton, Massachusetts

Just how far is modern Christianity, as focused at a given point, influencing the personal and community life of the world? This is a question which cannot be answered out of one's inner consciousness, but which calls for a patient, thorough study of the actual facts. A representative of *The Congregationalist and Christian World* has undertaken to do this for the interesting and to a degree representative city of Brockton, Mass., and the results of his inquiries are now presented in the hope that they will be of real value to those who are studying similar problems all over Christendom.

A half-century ago the prominence of the church spires in the bustling, shoe-making village of North Bridgewater attracted even the attention of a passing brakeman. "Must be pretty good folks here, or else they are awful wicked," he said to a companion, "to need so many churches." North Bridgewater has now become the progressive city of Brockton, with a population of nearly 43,000. For the making of shoes, men's shoes especially, it is widely known. It has had a Socialist mayor for two years; no license for seventeen years save one; no strike of consequence for nearly ten years; and a large number of churches. "Pretty good or awful wicked," which shall be the verdict of an investigator today, or does the truth lie at some midway point?

GENERAL CHARACTERISTICS OF THE CITY

The city proper runs in a long, narrow strip from Montello to Campello, more than three miles. Three principal streets, with Main Street in the center, follow the line of the railroad. The striking features of the town are immense shoe factories, several noticeable modern churches, as well as several large but old-fashioned ones, a new Y. M. C. A. building with a splendid equipment, new municipal buildings, and a great street car traffic. The Swedes live in Campello for the most part. On the East Side, and between Brockton proper and Campello, is a heterogeneous population including Irish, French, Jews and some Swedes.

SOURCES OF INFORMATION

In studying Brockton three avenues of information were followed: (1) talks with a number of prominent men; (2) authorized records supplemented by individual inquiries; and (3) a personally conducted census of all places of worship in the city which were open, so far as could be learned, on a certain Sunday.

WHAT THE PERSONS INTERVIEWED SAID

By way of assembling information the writer had interviews with nearly a score of clergymen, several priests of the

Roman Church, several clergymen's wives and a number of business men, most of them interested in Christian activities. Questions asked related to co-operation between churches and denominations; the number of prominent business men who are "pillars" in the church; the influence of the church in

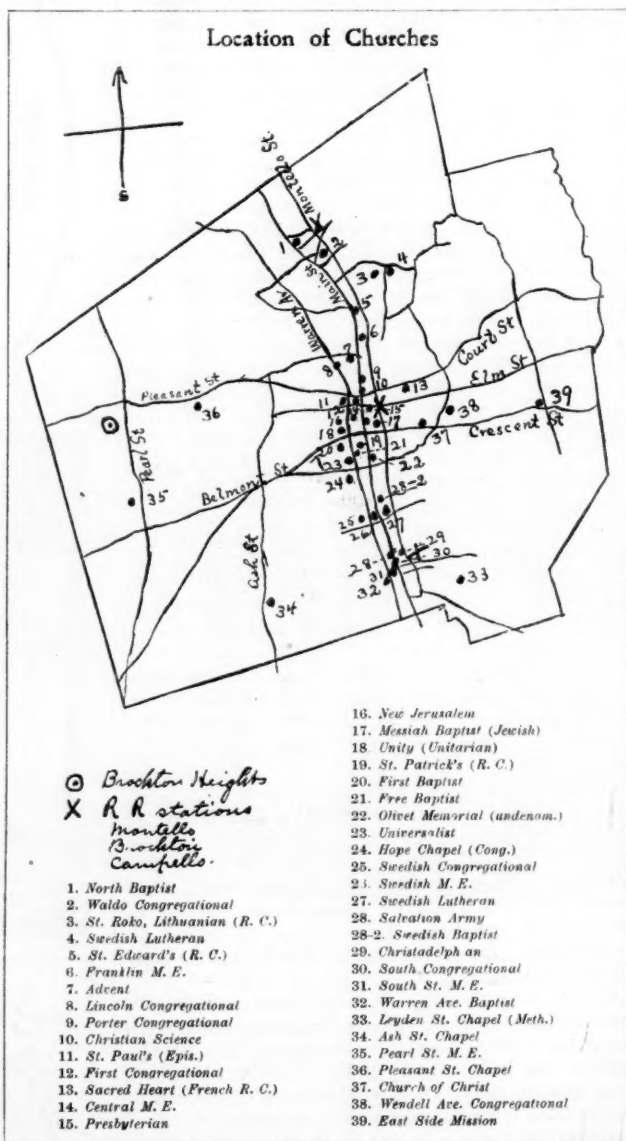
ity of the leading business men, in Campello at least, are church supporters and attendants. No license is much better than license, but it is not always well enforced. Liquor is used, and some of it is sold in Brockton. Brockton's main theater is a comparatively reputable one. A cheap vaudeville house has not been successful."

Rev. Albert F. Pierce of the South Congregational Church saw a "spirit of unity and fraternity between the ministers," "but no organized co-operation." The operatives were usually a good class, and burglaries—a sort of index to the moral condition—were few.

Rev. Rush R. Shippen, the Unitarian pastor, compared Brockton to a Western city; thought its morals had improved and found a healthy sentiment among the churches. "We have a well-governed city, I think," said Rev. W. H. Morrison, Universalist pastor. The Presbyterian (United) pastor criticised the enforcement of the liquor law, and the rector of an independent church in the region midway between Brockton proper and Campello told of seeing drunken women pass his church, and of preaching to drunks on the common on a summer Sunday night. Rev. Robert L. Rae, pastor of Waldo Congregational Church— young in years, but in point of local residence and work one of the veterans—had a favorable impression of the city, and doubted if a stranger could obtain liquor there. Mr. Rae is secretary of the No License League. Rev. H. C. Hay of the Swedenborgian church thought the street conduct of young people was not above reproach, but said a good word for the general observance of Sunday.

Mr. Benjamin F. Pierce, general secretary of the Y. M. C. A., said: "I never saw a cleaner city, and I attribute it to no license and the sentiment which supports it. There are wild girls in Brockton, to be sure, but I do not think you will find open houses of prostitution. The church membership and attendance of men is not so large as it ought to be. The men are good fellows; their morals are generally pretty good, but they are not religious."

Location of Churches



Rev. Alan B. Hudson said, "Brockton in back alleys on Monday mornings. stands higher than the average"; and Yet according to newspaper reports the Dr. Andrew W. Archibald of Porter occupation of junk dealer is much more Church said: "There is the best of profitable in Portland, even under Pearson, than in Brockton. "Brockton takes sharp hold of a new thing. You can leading business men are interested. keep up the interest if you can keep on observance, due, in part, to an increase with the new things," was the opinion in the electric car service." "I find a of a lay worker.

forty-three places of religious worship open on Sunday, or 143 services in all, counting Sunday schools and all young people's meetings. The Protestant Sunday school enrollment and the public school membership are about the same, and the public school average attendance is one-fifth larger than the Protestant church membership. The Congregational

THE CHURCH EQUIPMENT OF BROCKTON, MASS.

This table mentions every separate place of Sunday worship in the city of Brockton—mission, church or hall—so far as known

Church or Mission	Present Membership	S. S. Membership	Value of Church and Property	Running Expenses Year Current	Church Debt	Charity or Benevolence	Net Gain or Loss in Members Last Year	Special Fund or Other Unusual Income	Census of Attendance taken October 13, 1901			
									A. M.	P. M.	Eve.	All Day
Advent Christian	68	85	\$8,000	\$1,005	\$3,000				64	16	71	135
Ash Street Mission												
Central M. E.	568	894	105,500	4,824	14,000	\$689	* 22	\$10,000	364		179	543
Christadelphians	25	51	None								80	50
Church of Christ	72	50	3,000	800	1,000		4		34		45	80
East Side Chapel											50	50
First Baptist	325	350	15,000	4,126		468	1		220		\$ 252	472
Christian Science	62	26										
First Congregational	390	462	175,000	7,200		1,160	20	20,000	197		274	471
Free Baptists	87	100	9,000	900	3,500	32	5		55		25	80
Franklin M. E.	140	257	13,500	1,523	900	95	-17		85		63	148
Helping Hand Mission										35	59	94
Hope Chapel									32		50	89
Jewish											100	100
Leyden Street Chapel		75	700							150	150	100
Lincoln Congregational	53	45	4,000	3,000		7	6	\$ 240	34		51	85
Messiah Baptist	38	36	100	733		21	-1	\$ 135	15		70	85
New Jerusalem	150	206	100,000	6,000			0	15,000	145		\$ 318	468
North Baptist	184	216	9,000	2,483	6,200	491	14		94		175	169
Olivet Memorial	72	85	10,000	1,200		1,100	18		67		30	97
Pearl Street M. E.	80	124	6,000	870	1,445	40			55		29	84
Pleasant Hill Chapel			1,500								50	50
Porter Congregational	644	688	60,000	9,606		7,678	0	15,000	437		165	602
Presbyterian	58	61	2,600	1,300		250	12	\$ 400	65		85	150
Sacred Heart (R. C.)	1,200	800	8,000						1,000	150		1,150
Salvation Army											50	50
South Congregational	484	1,005	75,000	8,420		3,945	31		373		139	513
South Street M. E.	300	400	19,000	2,279	4,000	252	11		206		111	317
St. Edward's (R. C.)	1,500	400	35,000						800	200		800
St. Patrick's (R. C.)	1,500	400	35,000						800	200		800
St. Paul's (Epis.)	338	230	43,500	3,539		122	88		115		67	182
St. Roko, Lithuanian	1,600	150	5,000						400	100		500
Swedish Congregational	125	150	7,000	1,634		166	-8		66		55	121
Swedish Lutheran	278	340	15,000	3,230	3,500	500	7		500		236	1,136
Swedish Methodist (Montello)	62	33	2,000	700	600				35		45	80
Swedish Methodist	102	100	13,500	1,030	10,200	82			38		90	128
Swedish Lutheran (Campello)	340	225	18,000	3,538		549	13		134		127	261
Unity (Unitarian)	200	100	18,000	4,500		32			116			116
Universalist	112	207	15,000	3,000	Yes	50	6		109		45	154
Waldo Congregational	92	250	4,000	1,798		200	5		102		99	201
Warren Avenue Baptist	150	298	18,000	2,398	1,200	431	4		160		86	246
Wendell Avenue Cong'l	100	175	5,000	1,246	1,300	12	6	\$ 200	76		60	136
Y. M. C. A.	800		125,000								256	256
TOTALS	14,474	9,274	\$886,500	\$82,884	\$51,845	\$18,472	1247		10,126	1,157	3,378	14,661

* Since April, 1901. † Estimated. ‡ Missionary society aid. § Special service—special attractions offered. || Net gain. Total gain, 273; total losses, 26.
* Y. M. C. A. figures not included in totals of membership and valuation.

THE STANDING OF THE DENOMINATIONS IN BROCKTON, MASS.

Outside of the sects, information is grouped by "Other Churches," "Missions," etc., which includes Y. M. C. A.

Denomination	Number of Churches	Membership	S. S. Members	Valuation	Year's Expenses	Debt	Benevolence	Gain	Special Funds	Count of October 13, 1901			
										A. M.	P. M.	Eve.	All Day
Advent Christian	1	68	85	\$8,000	\$1,005	\$3,000				64		71	135
* Baptist (and Free Baptist)	6	909	1,150	58,100	12,274	10,900	\$1,609	15	\$135	610		563	1,173
Congregational	8	2,011	3,265	338,000	34,500	5,800	13,602	75	\$35,000	2,151		1,074	3,125
Christian Science	1	62	196							83			83
Methodist	1	1,699	1,775	158,100	10,528	30,545	1,158	16	10,000	748		472	1,220
Swedenborgian	1	150	206	100,000	6,000				15,000	145		318	468
Presbyterian	1	58	61	2,600	1,300		250	12	\$ 400	65		85	150
Swedish Lutheran	2	402	258	30,000	4,238	600	549	13		169		172	341
Roman Catholic	1	8,500	1,500	110,000					5,650	800			6,450
Unitarian	1	200	100	18,000	4,500		32			116			116
Universalist	1	112	207	15,000	3,000		50	6		109		45	154
Episcopal	1	338	230	43,500	3,539		122	88		115		67	182
Other Churches	4	169	186	13,000	2,000	1,000	1,100	22		101	357	435	792
Missions	7		75	2,200						101		553	1,226
† All Swedish Churches	5	837	848	58,500	10,133	15,300	1,265	12	1,473		357	3,378	8,211
† Total minus the Roman Catholic	39	5,678	7,624	776,500	82,884	51,845	18,472						
TOTALS	43	14,478	9,274	\$886,500	\$82,884	\$51,845	\$18,472	1247		10,126	1,157	3,378	14,661

* For Free Baptist see Table 1—by churches. † These groups, being included in this table under other titles, are not counted in adding columns for totals.
‡ Missionary Aid. § One church also has \$200, another one \$240, a year from missionary society. || Figures are net gain.

BIRTH AND NATIONALITY *

	1895			1900				
	Male	Female	Total	Male	Female	Total	Gain	Per cent. of gain
Native born	12,577	12,561	25,138	15,275	15,304	30,579	5,441	21.6
Foreign born	3,982	4,045	8,027	4,658	4,836	9,494	1,457	18
Parents native, one or both	8,459	7,381	15,840	9,552	9,509	19,061	3,221	21
Parents foreign, one or both	8,100	9,225	17,325	10,227	10,465	20,692	3,367	19
Negro or negro descent	115	93	208	154	156	310	102	49
Whole city	16,559	16,606	33,165	19,933	20,130	40,063	6,898	21

* From state or U. S. census figures.

CHURCH AND EDUCATIONAL

	Churches	Schools
Membership	14,478	7,999
Attendance	6,165	6,818
Ministers	42	
Teachers		195
Yearly expenses	\$82,884	\$149,050
Value property	\$886,500	
No. of Buildings	41	34
Roman Catholic	4	2

friendly, cordial spirit," was the comment of Rev. Julian S. Wadsworth, who has recently come to the Central Methodist. Father Kelley of St. Edward's said: "We have a churchgoing people, I think; the shoemakers are an intelligent class." "The people look at the morning weather report in the papers to determine whether they shall come to church or not," was the comment of the ministerial incumbent of one of the outlying churches. A bank official was authority for the statement that there was much profit for the man who hunted up bottles

THE TABLES

The tables printed herewith are self-explanatory. The church figures were obtained by direct inquiry, or supplied from the latest denominational Year-Book when other information failed. Other statistics are from United States census figures, or from local school board reports.

THE RELIGIOUS EQUIPMENT

Thirty-six churches worship in thirty-one edifices and five halls; there are six missions and the Y. M. C. A., making

churches show the greatest increase since 1890 in membership and valuation. In five years the Methodists have just held their own, the Baptists have gained a little except in Sunday schools, and the Congregationalists have gained one-fourth, three new churches having been established. There are about 28,700 Protestants in Brockton, of whom one-fifth are church members and one-fourth attend Sabbath school. A peculiar item in regard to sex is that, reckon as you will, by nativity, birth, race, or school children, any way but by churches, Brock

ton's population is almost exactly one-half male. Reckon by churches, however, and the males are a scant one-third.

HOW MANY PEOPLE GO TO CHURCH

The church attendance was actually counted in sixty-two out of eighty-four regular morning or evening services on Oct. 13, 1901. The others, including fourteen Catholic services, were estimated from reliable information. The day was cloudy, but with little rain and none at church time—not a day to hinder habitual churchgoers, but no day for a record-breaking attendance. The all day Protestant count showed a number about equal to the public school membership in the city. Brockton suffers by a comparison with a church census made in Boston in 1897 by Rev. D. W. Waldron, who learned that twenty per cent. of the Protestant population attended church in the morning. For Brockton the ratio is about fifteen per cent. Boston's all day attendance was forty-five per cent.; Brockton's is twenty-nine per cent. It should be said in fairness that a larger number of churches had to be estimated in Boston than in Brockton, and that the estimate was intentionally a liberal one. There were at least 22,000 Protestants in Brockton the Sunday of the count who did not go to church, or more than one-half the population.

THE ATTITUDE OF PROMINENT MEN

Probably one-half the large manufacturers are interested in church affairs, and the professions and mercantile pursuits are well represented. A list, made up offhand by some of the pastors and without reference to records, included twenty-one prominent manufacturers, sixteen physicians, nine lawyers, three-score merchants, a judge and 100 teachers. Nearly all the makers of Brockton's most advertised shoes will be found identified with a church in some way. W. L. Douglass is a Universalist, and the name of Keith is written on the South Congregational Church bulwarks. The head of one of the firms that does a \$4,000,000 business is the Sunday school superintendent, and has the name, locally at least, of conducting about the best Sunday school in the city. It deserves a word of mention. A Sunday school orchestra, a singing evangelist as leader of the music, a special printed order of exercises changed every few Sundays, wide-awake union opening exercises, with separation of classes afterward into rooms or curtained spaces, special study of Bible chapters and the use of simple questions on Bible stories or geography supplementing the regular lessons in the intermediate department are the prominent features. Porter has the largest Sunday school enrollment in the city. First also maintains a Sunday school orchestra. Central Methodist, which has just dedicated a \$100,000 church, has a Sunday school kindergarten, with the small tables, blocks and cards for tots three years old. The classes are graded in several of the larger Sunday schools.

THE WORTH OF THE Y. M. C. A.

Through its new building well placed, and practically and handsomely equipped, the Y. M. C. A. is doing an aggressive work. The boy's work is new this year, and the secretary is using ordinary Y. M.

C. A. methods in a resourceful way. He opened with a series of Sunday afternoon boys' meetings, to which the male pupils of the schools were invited, by schools, the speakers were teachers, and finally a grand union school meeting was held, the school board being present. The work has interested many boys not before reached by any church or Sunday school.

THE MEASURE OF CHRISTIAN CO-OPERATION

Relations between the pastors are mainly confined to the somewhat limited region of occasional social amenities, church receptions, and young people's gatherings. The peculiar grouping of the churches affects intercourse between those even of the same denomination. The largest, a mixed group, is at Brockton proper; each of the three prominent denominations is represented at Montello, at Campello and in the Swedish group. There may be at times a certain amount of mild rivalry between the larger churches; there certainly is open courtesy, even between the one time rivals, First Congregational and Porter, which was an offshoot of it years ago. Brockton Congregationalism, aided and abetted by the presiding elder of the district, who admitted that the Methodists had failed to reach the colored population, founded Lincoln Congregational Church, which, taking a one time Methodist negro minister and a Congregational polity, is doing well.

Porter started Waldo and Wendell Avenue as missions, and put them on their feet as self-supporting churches. The recent loss by death of a strong supporter has been seriously felt at Wendell Avenue, and home missionary aid has been asked and given. This has been allowed by the well-equipped local Congregationalism, not from unwillingness to help, but preferring to make their contributions through the Home Missionary Society. The Swedish Congregational pastor's peculiar standing on the question of secret or benefit orders caused a slight upheaval in his church. Moreover, he has withdrawn from the local ministerial association because of an utterance of one of the members. An afternoon Swedish meeting has been held in Hope Chapel by those who left the church. Mr. Pohl has just resigned his pastorate and the wound may heal.

A new pastor at St. Paul's and a house to house canvass for communicants of that church has demonstrated the possible effect of determined, continued and personal work in church affairs.

Brockton schools are among the best in the state. Prin. Edward Parker's service of more than thirty years in the High School has made it widely influential throughout the city.

GAINS IN FIVE YEARS

South Congregational Sunday School has gained the greatest number of members since 1890, while First Sunday School has made the greatest relative gain in percentage. Five churches—Central Methodist Episcopal, First Baptist, Free Baptist, Pearl Street Methodist Episcopal and Swedish Baptist—show a loss in membership in five years, the net loss in this time being 148. Swedish Baptist Sunday School shows a gain, but Porter, Central Methodist Episcopal, First Bap-

tist, Free Baptist and Pearl Street Methodist Episcopal Sunday Schools do not. The net Sunday school loss is 428 members. By denominations, the Episcopal Church has gained eighty-eight per cent. in the last five years; while the Methodist Sunday schools show on the whole a slight loss and the Baptist Sunday schools have hardly held their own. Congregational churches have gained twenty-six per cent. and their Sunday schools one-half. The Universalists also show a large gain. The figures for this estimate were taken from denominational year-books for 1896 and 1901.

GAINS IN TEN YEARS

Going back ten years and taking United States census figures of 1890, we find substantial gains. Church valuation has more than doubled, and there are thirteen new churches. The greatest gain in valuation has been in the Congregational and Methodist churches. The Unitarians have lost members, Methodists and Baptists have gained not quite one-third, and Congregationalists a little less than one-half in membership. Altogether the Protestant church membership reported shows a gain in ten years of 2,180, while the Protestant gain in population has been approximately 10,500.

NO INCREASE IN PERCENTAGE OF CHURCH MEMBERSHIP

Assuming that the ratio between Catholics and Protestants in the city has been a constant one, the percentage of church membership, either with or without the Catholics, is the same as it was ten years ago. At this rate, how long would it be before the world would be conquered for Christianity? Ten years ago there were in Brockton approximately 14,000 non-Catholics who were not Protestant church members. Today the number is nearly 22,000.

INFERENCES AND CONCLUSIONS

1. Morally, Brockton is ahead of the average manufacturing town; at least open immorality is unpopular.

2. While moral, Brockton is not distinctively religious. New schemes, special services, attractive lines of church work are taken up with a vim. The prayer meeting is slimly attended, and one new scheme must follow another. Counter attractions to churchgoing—beaches, cars, golf, bicycling, parks—are weighty. The writer heard from more than one source the remark: "Don't take the count the Sunday after fair week. People will be tired and will not come out."

3. Co-operation between Protestant churches is confined to conventional lines, an exception being perhaps a wide-awake and helpful District Sunday School Convention, comprised of sixty Sunday schools of Brockton or near by.

4. As to Congregationalism, the fires of old-time jealousies, while they may smolder, are not allowed to break out. The Old Colony Congregational Club is an organization of high standing, but its meetings are few and purely social. The pastors meet, if at all, at some social or public gathering, or perhaps at the Boston Monday meeting. The founding of three new churches in five years will perhaps offset the breaking of the record of self-support by the plight of Wendell Avenue and the Swedish affair.

5. Brockton pastors are a sincere, hard-working, energetic class, and on the whole under, rather than over, paid. Six men get ostensibly a salary of \$2,000 or more, the highest being \$3,500.

6. No special attempt is made to reach the working classes, except that as these classes preponderate, and as the wealthy manufacturers were once working men themselves. Every church reaches them to some extent. There is no institutional church, and the Y. M. C. A., while aggressive, works on regular lines.

7. Municipal officials, while frequently interested in religious affairs, are, with few noteworthy exceptions, more prominent in politics than in the church.

8. The problem of the second Sunday service is only partly solved by the prayer and social services which are the general rule, but special preaching by the pastor every week at First, and by outside talent occasionally at Porter five o'clock vespers is measurably successful. Musical services draw the greatest crowds, especially at Porter, where the attendance at winter vesper services has averaged 632.

9. The features in work for boys or children are mainly the Y. M. C. A. boys' work and the Sunday school work and management at First, Central Methodist Episcopal and South Congregational; especially the kindergarten, and the intermediate supplementary questions.

10. The churches having modern, elaborately planned edifices find as many hard problems to solve as those who linger in older fashioned buildings, and it is an open question if they solve them any better. Largest audiences do not always pay most expenses and attracting crowds is not always reaching the people.

FORCES THAT MAKE FOR RIGHTEOUSNESS

The influential factors in Brockton's moral and religious life—the prime causes under Providence of whatever is good, the restrainers of whatever would be evil—are: The character and nativity of the population, which includes many Americans, a large proportion of Swedes and a comparatively small proportion of the objectionable elements; the attitude of leading citizens in municipal and other affairs; no license, a high municipal ideal and pride in the home city; an admirable school system; business progressiveness; a local press, which, although it does foment sensational church exploits or bickerings, prints other church items as news and not as an occasional filler; and the women of Brockton, who outnumber the men in the churches and who, through a strong W. C. T. U. and a Woman's Club, composed of representatives of the best families, are a power to be reckoned with in any great movement, political, moral or religious.

F. W. D.

In and Around New York

The Congregational Club and the Excise Question

Addresses at the January meeting of the New York Club were on The Excise Question in Greater New York, Dr. Burrell of the Collegiate Church being the principal speaker. He vigorously arraigned the present city administration for its alleged pre-election promises to the representatives of the liquor element, and said that practically nobody wanted open saloons on Sunday, except a few German-Americans whose ideas were repudiated by many of their compatriots. With Americans German Sunday beer gardens find little favor. Father Ducey of St. Leo's Catholic Church argued for a more liberal Sunday, advising that the matter be referred to the voters under some local option plan. Dr. Felix Adler spoke for the Ethical Society, saying that while saloons were bad, some substitute should be provided if they were to be abolished. Unwise legislation might do more harm than intended good. Professor Burdick of Columbia University referred especially to the legal aspect of the question. Some change should be made in existing laws, but if the state legislature declines to make them the present law should be rigidly enforced as a sure way to bring about an ultimate change. Dr. Jefferson read a memorial of the late Dr. H. C. Houghton, which was adopted. One hundred dollars were appropriated for the fund to pay off the debt of the John Robinson Memorial Church at Gainsborough, Eng.

Ferment over the Saloon

The excise question, a possible referendum, Sunday saloon opening, the Church Temperance Society, accuracy of prohibition statistics—all are stirring the public mind of New York. Ministers of all religious bodies are expressing their minds, two or three Episcopalians apologizing for the American Sunday, the rest of them saying the church must take but one side, and that the right side. Even the liquor men are having their say, one organization commending Dr. Rainsford for his stand on Sunday observance. So many prom-

inent Episcopal rectors are speaking out pointedly that it is quite clear Episcopalians of his own diocese are not with Bishop Potter. It was at a regular meeting of the Church Club, where there was no wine, that Bishop Potter and Dr. Rainsford made their positions known. It was at the annual meeting of the same club, held at Sherry's last Thursday evening, that Rev. Dr. Stires, the new rector of St. Thomas parish, to which belong many influential citizens, pointedly disagreed with his diocesan and said strong words in favor of Sunday, of temperance and of strict living. At this annual meeting and during Dr. Stires's address champagne corks popped on all the tables. The Church Club has lay members only, ministers being present only as guests, but ordained men present included Bishop Brent of the Philippines, Dr. Stires of St. Thomas, Archdeacon Tiffany of New York, Archdeacon Bryan of Queens, Dr. Darlington, a leading candidate for bishop of Long Island, and Mr. Paddock, who was vicar of the Pro-Cathedral in Stanton Street. The difference between precept and practice is commented upon, and wonder is expressed as to how much influence words against a Sunday saloon can have when spoken in such surroundings.

A Railroad Y. M. C. A. for Brooklyn

The president of the Brooklyn elevated and surface systems saw the advantages of railway Y. M. C. A. work when at the head of a Western road. Coming east he sanctioned the efforts of General Superintendent Wheatly of the Brooklyn system to establish at convenient headquarters association rooms, to afford opportunity for self-improvement. Mr. J. M. Dudley from the Dearborn Street Station, Chicago, is to have charge of ten or twelve association headquarters in Brooklyn, probably the original ones for employees of surface transit lines. The men congregate at these points in numbers ranging from 300 to 1,000. In some cases buildings are to be put up, in others present ones will be remodeled. Among advantages to be provided are

baths, billiards, an amusement hall seating 1,000, gymnasium, restaurant, sleeping rooms, bowling alley, and an operating room where instruction will be given in electric control.

A Good Year for the Tabernacle

Broadway Tabernacle closed the year with a membership of 743, a net gain of twenty-five. Accessions were seventy, more than for any year since 1889. Many members of both church and Bible school, who have moved from the neighborhood, now go to other churches nearer their present homes, and it is felt that with the location of the Tabernacle on an up-town site, within three blocks of which are seven car lines extending to all parts of the city, the proportion of losses will be much smaller. The financial report showed that \$53,838 had been raised during the year, of which \$31,300 had been devoted to the removal of a floating debt. The benevolences included \$1,394 to the American Board.

The Morgan Meetings

Rev. Campbell Morgan has closed a two weeks' series of meetings in Brooklyn Presbyterian churches, and began Jan. 20 a ten days' series at the Brick Presbyterian Church, New York. Those in Brooklyn were held in nine churches in various parts of the Borough, and were largely attended. In New York two daily meetings are held, those in the afternoon being devoted to consecutive studies on the Epistles.

A Million Dollar Hospital

What is said to be the finest and best equipped hospital in the country has just been completed at Second Avenue and Eighteenth Street, and is the gift of Mr. J. Pierpont Morgan to the Society of the Lying-in Hospital. A few days ago a "private view" of the building and its equipment was given to the members and friends of the society. Into this \$1,000,000 building have been put every appliance for the comfort of patients, doctors and nurses that modern ingenuity could devise. Of its seven floors the first is largely given up to administration offices, library and lecture rooms; the second has the nurses' quarters, the third an isolated ward and bedrooms for students, the fourth, fifth and sixth floors are arranged for patients, and on the seventh are laboratory, operating-room and a solarium. Roof space is utilized for fresh air and exercise. It is stated that the czar of Russia has asked that the plans of the building be sent him, that a like hospital may be erected in St. Petersburg.

C. N. A.

The Wellesley Pulpit Filled

Rev. William W. Sleeper, who has just accepted a call to Wellesley, Mass., is a native of Worcester and a son of Rev. W. T. Sleeper. He was educated at Amherst College and Hartford Seminary, taking a fourth year of special work. He was ordained in Worcester in 1882 as a missionary of the A. B. C. F. M., and for five years was a member of the European Turkey Mission, being connected with the Collegiate and Theological Institute at Samokov, Bulgaria. On his return he was pastor at Webster for a year, then spent two years as associate pastor of Salem Street Church, Worcester, with Rev. I. J. Lansing, and two more as pastor in Stoneham, Mass. These were followed by a successful pastorate over Second Church, Beloit, Wis., lasting about ten years, during the last three of which, in addition to his pastoral work, he has taught the Bible in English and Greek in Beloit College. Ten years ago Mr. Sleeper married Miss Mabel Allen, a member of the Smith College class of 1883 and a daughter of Prof. B. D. Allen, formerly of Worcester. They have four children, three sons and a daughter.

L.

Envy is a kind of praise.—Gay.

The Literature of the Day

Apostolic Op'imism*

In these sermons two qualities characteristic of the best school of Christian thought hold our attention. Mr. Jowett knows the Scriptures as a man knows the home in which he has always lived and worked. The choice and application of his texts would tell us that, and the body of his discourse takes for granted a loving familiarity with Bible words and Bible history.

But the preacher is not content with thought or rhetoric. He has a message and wills to be a fisher of men. It is by their fervor of desire to help men toward a better knowledge of the loving Father and the redeeming Christ that he would wish his work to be judged. This gives it that warmth of tone without which the written sermon often fails to carry the interest of the reader.

To American preachers, especially, and to American hearers as well, these notes, more common, we sometimes fear, in the British than in the home pulpit, will commend this book. Its assumptions are the assumptions of the gospel. Its method is the method which in the hands of the prophets of the church in all ages have called men to repentance and encouraged them in faith.

Russia in Transition

Few realize how fast the tide of social change is running in Russia today. The ukase of Czar Alexander that freed the serfs was not less epoch-making than the emancipation proclamation of President Lincoln. It forced nobles as well as peasants to face life anew and justify their existence in the world by intelligence and labor.

Of life just after the emancipation Mr. Noble and his Russian wife write interestingly in *Before the Dawn*.† It is a story of Russian social unrest, of conspiracy against the established order, of the heavy hand of the police and of exile in Siberia. There are adventures and incidents, loves and hates, local color and contrast of national types, but the vital interest of the book is found in its picture of a transitional stage of national life, too recent to have been set down in books. Both for the interest of the story and as a glimpse of an already ended phase of Russian life the work will repay the reader.

Of Maxim Gorky's book of short sketches‡ it must be said at once, and frankly, that it is cold-blooded delineation, for the most part, of disagreeable or disgusting life. It opens with a scene in the slums—a cellar where Orloff, the shoemaker, is beating his wife, while the painter's apprentice leans in at the window and tells the crowd outside of the progress of the fun. "He's sitting astride of her and banging her snout against the floor," reported Sénka, curling up voluptuously with the impressions

which he was experiencing." We are taken to tramps' resorts, foul drinking houses. We see a naked woman whipped through a village street at the cart's tail. We meet the moral and physical dregs of cities and are asked to study the ignoble underside of the soul of man.

It has been widely advertised that the author, himself a peasant, had wide and long experience of this underside of life, and no one who reads his book will doubt it for a moment, any more than they will doubt the deliberate masterfulness with which he paints his grim and sordid pictures. They are portraits, and they show the moral and industrial problems of Russia in a vivid light.

It is the reporter's skill carried to a high degree, but applied to the observation and description of matters which can be of interest only to the pathologist. The book is a document for the study of human life at the lowest ebb in a Christian country—the submerged tenth of Russia as it is today—and for this reason only is to be spoken of with respect. To understand Russia it may be needful to understand this element of its life, but we are sorry for the man who can find pleasure in these careful and detailed studies of degraded and hopeless souls.

By contrast, the one romantic story of the book, *The Khan and His Son*, tragical as it is, stirs the heart with its wild beauty, and alone among the grim pictures of the book rises into the realm of art. For all the rest of the people in Mr. Gorky's book to be born is a misfortune, life is a hardly mitigable bore, the world is an insoluble problem, which it would be hardly worth while to seek to solve—even if there were the slightest hope of our success.

The New Books

*** In some cases, books announced in this department will be reviewed editorially later.

RELIGION

The Atonement and Intercession of Christ, by Prin. David C. Davies. pp. 233. Charles Scribner's Sons. Imported. \$1.25 net.

Sermons on the atonement by the late Welsh preacher and college principal. Although the author states that it is not his "purpose to advance reasons in favor of one view or against the other," unconsciously he over-emphasizes the transcendence of God and does not reach the truth of one underlying principle in all life, natural and spiritual. The sermons are technically dominated by the words "propitiation" and "intercession"; the conception of the atonement is a confusion of the two theories, the debtor and governmental. The last half of the collection is decidedly the best, for here the author makes plain to those not trained in theological discussion that the secret of perseverance in grace is in the intercession of Christ.

What Is Christianity? by Dr. Adolph Harnack. pp. 322. G. P. Putnam's Sons. \$1.75 net.

A second and revised edition of one of the most important and significant books of the year, which we reviewed at length in our issue of Sept. 7.

The Bread of Life, by John Worcester. pp. 255. Massachusetts New Church Union. \$1.00. The color of Swedenborg's teaching is prominent in these chapters on the Bible, and especially the color of his doctrine of correspondences. Dr. Worcester tells us, on Swedenborg's authority, that the formulated

teachings "were first collected by Cain and laid up that they might not be lost"—a statement which in its possession of special information makes detailed criticism of the positions of the book unnecessary. But it is interesting to find the author saying, "The New Church has never held that the Bible is a revelation of science and history, every statement of which is, therefore, of divine authority in its literal meaning. It need not, therefore, share the disturbance generally felt in consequence of the demonstration that this is not so." The book, in a word, is a well-written handling of the doctrine of the Bible, from the New Church point of view.

Unto Heights Heroic, by Gardner S. Eldridge. pp. 186. Eaton & Mains. 75 cents.

May perhaps best be described as an essay toward a higher appreciation of God's revelation, following on the higher criticism of the Bible. Optimistic and open-eyed, finding the evolution of the Biblical philosophy of literature, history and life through Christ.

HISTORY

Washington, the Capital City, by Rufus Rockwell Wilson. 2 vols., pp. 408, 423. J. B. Lippincott Co. \$3.50 net.

In these two handsome volumes, with their few but well-chosen pictures, we have a running account, with a keen eye to matters of personal and anecdotal interest, of the history of the national capital, and of the events and personalities of its political and social life. The presidents, statesmen and women who have been part of the story appear in characterization and story. As always, Lincoln with his great fund of humor and his very human pity occupies a large place in the picture. It is an interesting piece of work which Mr. Rockwell has undertaken, and he has carried it through in a satisfactory way.

The French Revolution and Modern French Socialism, by Jessica Flexotto, Ph. D. pp. 409. T. Y. Crowell & Co. \$1.50.

A scholarly analysis of the conditions in France which precipitated the French Revolution and led to the development of modern socialism in that country. Its fundamental principles are clearly stated and the reasons shown why French socialism is today the ethical and political law, almost the religion, of many of her foremost men. A valuable contribution to Crowell's Library of Economics and Politics, which now numbers over twenty volumes.

The Cape and Its Story, by the author of *Breaking the Record*, etc. pp. 314. Thomas Nelson & Sons.

Begins with the first settlement of the cape, and extends to the announcement in September, 1900, that the Transvaal was thereafter a part of her Majesty's dominions. The causes which led to the Boer War are clearly set forth, there is a good account of Lord Roberts's campaign, and the whole story of the struggle for South Africa is told in an interesting manner.

The Early Church, by Prof. James Orr, D. D. pp. 146. A. C. Armstrong & Son. 60 cents.

One of the Christian Study Manuals, edited by R. E. Welsh. It covers, with great brevity but ample learning, the period from the beginnings of Christian history down to the eve of the triumph of Constantine. By its arrangement the book is in a measure self-indexing. The eye is helped by differences of type, which throw out upon the page the words of change and emphasis. For class teaching or as an index and suggestion of private study in church history the book serves an admirable purpose, and its good form and convenient size are points in its favor.

Churches and Pastors of Nantucket, by Rev. Myron S. Dudley. pp. 21. Privately printed but for sale in the Congregational Bookstore, Boston. Paper 50 cents.

Enlarged from an article in the *Genealogical Register*, and with an illustration reproduced from a drawing of 1811. Gives an account of the church history of the island. In the original, now the Congregational church it is noticeable that of the twenty-six pastors sixteen down to 1861 were installed, and no pastor since that time has been installed. The average length of pastorate in the eighteenth

*Apostolic Optimism, by J. H. Jowett. pp. 277. A. C. Armstrong & Son. \$1.75.

†Before the Dawn, by Pimenoff-Noble. pp. 401. Houghton, Mifflin & Co. \$1.50.

‡Orloff and His Wife, by Maxim Gorky. pp. 485. Charles Scribner's Sons. \$1.00.

century is nineteen years, in the nineteenth less than four.

ART

Fra Filippo Lippi, by Edward C. Strutt. pp. 202. Macmillan Co. \$5.00.
Here in plain prose is the story of that Fra Filippo whom Browning has made us know the soul of in his poem. An orphan at two, the inmate of a monastery at eight, a monk without vocation, a priest with no power of self-mastery, it is not strange that his wonderful art gift carries no sense of reverence with it. Mr. Strutt tells the story of his abduction of Lucrezia, and afterwards of her sister, from the convent at Prato, of which he was chaplain, and follows with much care the development of a talent, which finds good illustration in the pictures reproduced. As the master of Botticelli, who was still more frankly individual and pagan, Fra Filippo has a secondary interest, but he was himself so strong an observer and so independent a thinker that his art rewards the study which Mr. Strutt has given, and which his book suggests to readers interested in the graphic arts.

Andrea Mantegna, by Maud Cruttwell. pp. 132. Macmillan Co. \$1.75.
The name of Mantegna suggests the statuesque strength and not infrequent hardness of his painting. The author has given us an interesting sketch of the progress and mellowing of a great talent. Mantegna is of importance also as one of the early and great names in the history of engraving, and he is best known, students of art are confident, in his drawings, which have their chapter and illustration in this book. For its careful account of life and work, its critical apparatus and its reproduction of the art product of its subject the book is worthy of its place in the series called *Great Masters in Painting and Sculpture*, of which it is the eighteenth number.

G. F. Watts, R. A., by Charles T. Bateman. pp. 59. Macmillan Co. 50 cents.
George Romney, by Rowley Cleeve, pp. 61. Macmillan Co. 50 cents.
Further numbers in Bell's *Miniature Series of Painters*. Mr. Bateman gives a wholly eulogistic account of the genius and accomplishment of Watts in rather a slipshod style. He is evidently hampered by his task of writing about a living man. The illustrations are well chosen and reproduced, and reveal a trait to which the author calls attention in the artist's work in their aversion to landscape as an accessory to allegorical painting.

Mr. Cleeve's account of Romney gains by perspective, and is a good and careful piece of work, bringing out the best features of the artist's achievement, and showing by the examples given the charm of his rendering of human character. Both are beautiful specimens of the bookmaker's art.

The Face of Jesus, by J. F. Talbot. pp. 29. Paper. Beard Art Co., Minneapolis. 35 cents.
The illustrations of this booklet are beautifully executed photographs from ideal portraits of our Lord. Among them the author observes a likeness which suggests to him the survival of a real likeness making itself manifest in art.

FICTION

The Velvet Glove, by Henry Seton Merriman. pp. 294. Dodd, Mead & Co. \$1.50.
Here is an author who is not afraid to bring his story to an end in happiness, and we offer our congratulations both to him and to his readers. The scene is laid in Spain in the days of Carlist insurrection and political uncertainty. The background is that of Jesuit intrigue centering about a fatherless girl in a convent school, to whom a large fortune has been left. The money is desired for the support of the Carlist cause, and the effort is made to allure or force her "into religion." Her friends oppose themselves to this in the interests of personal affection as well as liberal politics, and she becomes the center of some pretty play of skill and cunning. The picture of Spanish manliness of the best type is engaging, and the love story is fresh and bright. Altogether the book is vital, strong and in the best sense romantic, holding attention to the very last word.

A Modern Antaeus, by the author of *An Englishwoman's Love Letters*. pp. 619. Doubleday, Page & Co. \$1.50 net.
By diligent research we have reduced our list of words with undiscoverable meanings

used in this book to two, "tabberings" and "queagle." The others prove to be local English, onomatopoeic or unusual nouns used as verbs. The style has the air of having been lingered over with loving and deliberate care, and is not always easy reading. There is a subtle, if often cynical, humor. There are delightful pictures of childhood and several strongly drawn women, but the men do not strike us as well understood or convincingly drawn. The author revels in tragedy and takes a perverse delight in dashing the cup of strength and satisfaction from the lips of all the characters. This seems to us a perverted because wantonly disagreeable method, but it is just now a fashion. But we doubt if many readers in their hearts enjoy its fruits.

The Crown of Thorns, by Paul Carus. pp. 74. Open Court Pub. Co.

The author has made a pretty story of selected incidents from the New Testament, putting them, however, in relations which historical science will hardly justify. That science knows nothing of a *sect* of Nazarites, and it rather tends to establish the comparative wealth than the extreme poverty of Zeb-dee and his sons. Curiously enough, the story turns upon a horticultural miracle invented apropos—the grafting of the grape upon the thorn, at which viticulturists will open their eyes wide. Having invented a miracle, the author quietly pushes the resurrection out of sight to replace it with a conviction in the minds of the disciples that he who wrought changes of character must still be alive.

Minette, A Story of the First Crusade, by George F. Cram. pp. 397. John W. Liff & Co., Chicago. \$1.50.

Mr. Cram shows not a little constructive ability, but his conversations are either unpleasantly prosy or stilted. Nor can we quite forgive the wholesale and artistically unnecessary slaughter of six out of the eight central characters in the last pages of the story. All flesh is grass, but a novelist need not be a mowing-machine. But if Mr. Cram's heart is set upon doing historical romance, he is capable, as he gets facility, of much better work than this.

The Marriage of Mr. Merivale, by Cecil Headlam. pp. 378. G. P. Putnam's Sons. \$1.25.
A silly novel, poor in plot and weak in sentiment, without even the saving grace of good literary form.

MODERN LANGUAGE TEXTS

Mon Oncle et Mon Cure, by Jean de la Brete, abridged and edited by T. F. Conlin, Ph. D. pp. 160. 30 cents.

Le Petit Chose, by Alphonse Daudet, edited by O. B. Super. pp. 136. 25 cents.

In St. Jorgen, by Theodor Storm, with notes and introduction by Arthur S. Wright. pp. 129. 30 cents.

Heyse's Hochzeit auf Capri, edited by Dr. Wilhelm Bernhardt. pp. 128. 30 cents.

Niels mit der offenen Hand, by P. Heyse, edited by Edward S. Joynes. pp. 106. 30 cents.

O Locura o Santidad, by José Echegaray, with introduction and notes by J. Geddes, Jr., Ph. D., and F. M. Josselyn, Jr. pp. 116. 40 cents. All by D. C. Heath & Co.

All these belong to Heath's *Modern Language Series*, and are uniform in size but variant in color of binding according to the tongue. The German texts have vocabularies. All are edited, introduced and annotated with care for school or college use.

Lichtenstein, by Wilhelm Hauff, edited by Frank Vogel. pp. 274. D. C. Heath & Co. 75 cents.

Abridged for school use, with portrait, illustrations, introduction and notes by the associate professor of modern languages in the Massachusetts Institute of Technology.

Immensee, by Theodor Storm. pp. 89. Edited by E. A. von Minckwitz and Anne C. Wilder. Ginn & Co., Boston. 50 cents.

A favorite German story of sentiment, with biographical introduction, notes and vocabulary. Well printed and neatly bound.

Une Semaine à Paris, by Edwin F. Bacon, Ph. B. pp. 136. American Book Co. 50 cents.

Text-book for study of conversational French, and guide-book of sight-seeing in Paris, with map and illustrations.

Le Voyage de Monsieur Perrichon, by Eugene Labiche and M. E. Martin. pp. 120. American Book Co. 35 cents.

Edited for school use, with brief introduction and full vocabulary by G. Castegnier of the Cutler School, New York.

News of the Periodicals

Mr. Joseph Gilder, joint founder and editor of *The Critic*, is to become the London agent of Dodd, Mead & Co., in connection with the work of a newspaper correspondent for several American papers.

On its first January issue *The Living Age* was able to print "No. 3,000" on its title-page, having appeared every Saturday for nearly fifty-eight years. Few are the magazines which have lived to publish their three thousandth number, in these days of competition and change.

The January number of the *National Geographic Magazine* brings as a supplement a large map of the Philippines in two sheets, showing the signal corps telegraph lines and cables. The American authorities are evidently not following the old Spanish policy of neglect to study the country they govern.

The first number of a new magazine called *Records of the Past* reaches us from the Records of the Past Exploration Society in Washington, D. C. It is handsomely printed and fully illustrated, and aims to present the results of historical and archeological research in popular form, but in the scientific spirit. The opening number is an interesting one, quite fulfilling the purpose of the editors.

The Connoisseur, a magazine for collectors, reaches us in its first numbers, richly illustrated in photogravure, half-tone and colored plates. It is devoted to all forms of the fine art, especially the arts which attract the interest of the historical student or the desire of the collector. Its scope is wide, its offering of material in these numbers brilliant. The publishers are Sampson Low, Marston & Co.

The Land of Sunshine, published under the editorial management of Charles F. Lummis in Los Angeles, with the January number changes its name and enlarges its scope and ambitions. Under the title of *Out West*, its editor hopes to build up a magazine "which can compare favorably with its biggers and betters in the East." Its staff of contributors, many of them identified with the Pacific coast, is a large and promising one.

Literature, the London literary journal published at the Times office, is to be merged in the *Academy*, which is the most briskly written of English literary papers, though its reviews do not carry such weight as those in the *Athenaeum* or the *Spectator*. The intention of the *Times* to publish twice a week a literary supplement is a new feature in London journalism in form rather than in substance, for the total of literary matter which it will publish in a week will probably not be greater than the sum of the literary pages published daily in some of its contemporaries.

Best Selling Books

These are the books which have sold best in the Congregationalist Bookstore, Boston, in the past few weeks:

THEOLOGICAL AND RELIGIOUS

What Is Christianity? Harnack.
Life Everlasting. Fiske.
Doctrine and Deed. Jefferson.
Sunny Side of Christianity. Parkhurst.
Times of Retirement. Mathews.
Christ and Life. Speer.

BIOGRAPHY

Up from Slavery. Washington.
Making of an American. Rilis.
Life of James Russell Lowell. Scudder.
Life of Robert Louis Stevenson. Balfour.

FICTION

Man from Glengarry. Connor.
Ruling Passion. Van Dyke.
Right of Way. Parker.
Tory Lover. Jewett.
Portion of Labor. Wilkins.
God Wills It. Davis.

MISCELLANEOUS

Teachings of Dante. Dinmore.
Victorian Prose Writers. Brownell.
Orations and Addresses. Storrs.
President Roosevelt's books have been in great demand.

A New Call from India to Christian America

Shall the Children Rescued from Famine Be Supported, Trained and Developed into Useful Men and Women

A little over a year ago *The Congregationalist* started a fund for the relief of the famine sufferers in India, which amounted eventually to over \$125,000. By means of it and other sums put at the disposal of the missionaries they were able to save thousands of lives. Many starving children were among those thus succored, and when the immediate duty of feeding them was performed the missionaries found themselves confronted with the problem of their care and education. They could not cast off these little ones, who were homeless and parentless. As the weeks have gone by the problem has grown more perplexing, until now the entire Marathi Mission of the American Board appeals to the people in this country who are in the habit of responding to cries of distress from any quarter of the globe.

We print below several representations of the situation from those most familiar with it. We heartily indorse this movement and will from week to week apprise our readers of the total amount of money raised. It ought to be easy to raise \$10,000 within six weeks. Send all contributions to F. H. Wiggin, treasurer of the American Board, Boston, marking them for "The India Famine Children."

Industrial Education the Need of the Moment

BY REV. JUSTIN E. ABBOTT, D. D.,
BOMBAY, INDIA

With 3,300 famine children on their hands, the missionaries of the American Marathi Mission have very serious problems to face. Of these 1,300 have partial assurance of support for some years, 2,000 have no such assurance. The first problem is how to feed and clothe this multitude. The American Board has not assumed any responsibility, hence the burden of feeding this multitude rests on the individual missionaries, who out of compassion took these children to their love and care. It being impossible now to send them away to wander and perish, our missionaries have to bend every energy to raise the money required for their needs. This great burden they have assumed, trusting in God and man—in God, because the Father of the fatherless and the widow; in man, because those who, by their gifts during the famine, saved these lives still possess the same milk of human kindness and love.

The second problem relates to the future of these children. To give them book knowledge alone is to flood the already overstocked market with a class of men likely to be a burden on those who have supported them, rather than the producers of wealth. Industrial training seems the only possible solution. This idea is highly approved by the government. Business men, European and native, regard it as the only solution. The deputation of the American Board has given it their cordial support, and to it the Marathi Mission is now devoting its most serious attention.

But how are these problems to be best solved? What industries will it be profitable to teach? In what form shall this training be given? How far should Western tools and methods be taught? How are we to procure proper teachers? These, and last, but not least, where is the money to come from for the necessary plant, the buildings for workshops, the tools, the raw material, the loss on experiments, and the expert teachers? These children cannot be gathered into one great school. They are therefore collected into twenty centers, averaging 150 in each. At each center some form of industry is necessary.

At Ahmednagar the mission has already an industrial school of long standing. This will therefore be our chief industrial center. Here industrial teachers will be trained; here the question of the improvement in native tools will be considered and experiments tried, and thus be the model for the industrial plants of the other centers. At Ahmednagar, under a graduate of the Amherst, Mass., Agricultural College, there is to be an agricultural class on a small model farm, where the dairy business and poultry raising will be taught. The mission has under its control over 700 acres of arable land at different centers, so that the conditions are favorable for the development

of this industry. Remarkable success has already met the endeavor of introducing Oriental embroideries in gold and silver thread work, and the like, for the deft fingers of the women and girls. There is a large home market that can be supplied with such Oriental art, as well as an assurance of an inexhaustible foreign market.

If the benevolence of a Christian public allows these plans to be carried out, a great advance may be expected in the total development of our mission work. The large number of Christian families successfully competing in the market and living in comfortable circumstances will greatly strengthen the church. A more independent character will mark Indian Christians, and the gain in both self-respect and the respect of their non-Christian neighbors will greatly further the spread of the gospel.

To carry out successfully our aim there is need of \$20 per child for a year, a total of \$66,000 for our 3,300 children. The center of our industrial scheme at Ahmednagar needs a large endowment of many thousands of dollars, and each center needs at the very least an average of \$1,000 for its industrial plant. Considering the great possibilities that are to arise out of this providential rescue of thousands of famine children, the American Marathi Mission feels that the appeal to the rich and poor of America will not be in vain. Out of 25,000 rescued children 16,000 have fallen to the share of American missionaries. These missionaries, who are the representatives of the churches and of those who saved these thousands from death, cannot think that American sympathy will fail to be deeply touched when the facts are known. With the cordial approval given by the deputation the Marathi Mission appeals for the help needed at once to conserve all that has been done for those who have been saved from death, and who have for a year lived in touch with Christian love and sympathy.

As It Looks to the Missionaries on the Ground

By far the most hopeful, the most unique, the most critical undertaking for Christian missions in western India today is the care and training of these famine children. The mass of the non-Christian population probably consider this as the most Christlike work which these missions have ever done. The government also considers this undertaking with sincere respect and sympathy, and is ready to co-operate.

On behalf of the American Marathi Mission,
JUSTIN E. ABBOTT,
ROBERT A. HUME,
JAMES SMITH, Committee.

Strong Words from the India Deputation

We have looked closely into the conditions and needs of the famine children in the Mar-

athi Mission as set forth in its appeal, and regard the statements made as a moderate presentation of a most urgent condition. The need of immediate help is imperative.

JAMES L. BARTON,
WILLIAM F. WHITTEMORE,
JEAN F. LOBA.

As It Looks to a Missionary on Furlough

Christian Endeavor Societies, wondering what to do with their \$40 or their \$20, have here a real opportunity. Sunday schools have money not yet devoted, waiting for a real need. This need is imperative. There are sloyd classes and sewing circles and Junior Societies thinking how they can use their small contributions. Where can their money be better used than in this cause of upbuilding society in India from the very bottom? There are men of wealth interested in educational and industrial schools. Here is an unrivaled opportunity for laying the foundation of self-supporting and self-respecting Christian communities.

Morristown, N. J. EDWARD FAIRBANK.

What Specific Sums Will Do

\$1,000 will support	50 children for a year.
\$1,000 will support	10 children for five years.
\$100 will support	5 children for one year.
\$20 will support	1 child for one year.
\$10 will support	1 child for six months.
\$5 will support	1 child for three months.
\$1 will support	1 child for two weeks.

Striking Utterances of the Week

The Filipino is not hostile to the school teacher.—*Governor-General Taft.*

With education comes responsibility.—*District Attorney Jerome to Amherst alumni, New York city.*

Any war we may have will be, must be, can only be, upon the seas.—*Capt. Richmond Pearson Hobson, U. S. N.*

The lesson of trusteeship is what we need, and what I believe the world is ready to accept as a principle.—*President Hadley of Yale.*

It is the children of the college women and college men of the immediate future that are to build anew the heavens and earth of the twentieth century.—*Dr. Martha Thomas, president of Bryn Mawr.*

I wish the Federal Constitution might be amended so as to provide for the perpetual exclusion of Asiatic countries from partnership in our great American republic.—*President Schurman of Cornell University.*

Remember that every child within the city's limits is a child of New York, and that no child is so insignificant as to be beneath the city's care.—*Mayor Seth Low's message to newly appointed Board of Education, New York city.*

Vermont

Consulting State Editors: Rev. Messrs. C. H. Merrill, D.D., St. Johnsbury; Evan Thomas, Essex Junction; C. R. Seymour, Bennington; C. H. Smith, Pittsford

The Midweek Meeting

It is still a subject of discussion and a serious problem to pastors. Some openly affirm that it has outlived its usefulness. Others say they could not get along without it. Some of the smallest and weakest churches have the most spiritual meetings and the largest proportionate attendance. The tendency seems to be to make it a meeting for Bible study, for religious education rather than exhortation. In many country churches the Endeavor service held Sunday evening becomes the real prayer meeting of the church, and here and there a church gives up the week night meeting altogether. It is not unreasonable to suppose that changed conditions require changed forms and methods.

Enforcement of the Liquor Law

For once the fact of enforcement of the liquor law in Vermont is acknowledged by all. It is not claimed that no liquor is sold illegally. Considerable quantities, of course, are distributed, but so great is the change within two years that the most rabid opponent of the law openly admits the effective suppression of the traffic in the larger towns, where it has been declared that the law could not be enforced.

Of the causes that have operated to produce this result two are apparent. The executive officers, especially the state's attorneys, have awaked from their apathy. Instead of waiting for the public to crowd them, they lead in the matter of seizures. Some are as watchful as shepherds over their flocks. The second cause is the application of the law known as the injunction process, by which not merely sellers, but proprietors and owners, are made responsible. The injunction has of late given all the larger towns one or more clean hotels. A third cause should in justice be mentioned. The Anti Saloon League, under the superintendency of Rev. G. W. Marrow, has been exceedingly active. Its officers are not infallible nor their methods beyond criticism, but the awakening energy and generally wholesome influence of the league have deserved general approval.

The effects of enforcement are judged from various standpoints. Many look for a strengthening of public esteem of the law. "Let us enforce it," they have said, "and show how good it is." Others who would have lent no hand to the work except to arouse hatred of the law and open the way to its repeal are now confused as to the outcome. Advocates of license who are temperance in principle have stood silent to see what would result from the vigorous movement against the saloon. In general, there is an interested waiting as the officials proceed, hope rising in the hearts of most Christians that the law will win for itself a new hold upon the people.

Much has been said about the failure of the law to express the will of the voters. The idea of a referendum which took form two years ago drew the consent of many an adherent of prohibition who also desired a fresh expression of the popular will. On the other hand, license bills in untiring succession have been spread before the representatives of the towns assembled at Montpelier, only to be buried by large majorities, the failure of the bill of 1900, when strenuous effort was made for a change of statute, being most conspicuous. Many contend, therefore, that the present law is a fair expression of the popular will. They assert, also, that the town agency

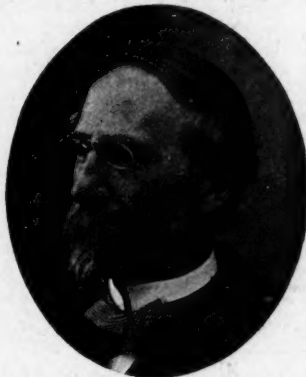
of liquor supply meets every reasonable demand, any abuse of it being open to private as well as official scrutiny. Furthermore, there is general consent to the fact that only a change of basis of representation offers any prospect of a change of law, and that this is an event too far off reasonably to lessen the duty of vigilance in enforcing the present law.

C. H. S.

A Semi-centennial and a Resignation

The South Church of St. Johnsbury celebrated, Jan. 15, the fiftieth anniversary of its organization. The church originated in an overflow from the North Congregational at a time when no other church existed, or was likely to come into existence, in the village. The friendly feeling which marked the founding of the new religious colony has always signalized the relations between it and the mother church.

Though the first few years were a period of struggle and discouragement, the new body, through the efficient ministrations of



REV. E. T. FAIRBANKS, D.D.

its first pastors, Rev. Sumner G. Clapp and Dr. George N. Webber, each of whom served four years, steadily gained ground, so that during the twelve years' pastorate of Dr. L. O. Brastow, now a professor in Yale Seminary, it became an acknowledged religious force in the community. The church has always been noted for a spirit of harmony and sincerity, without ambitions for itself. It has had a wide and lasting influence in molding the young life of the academy next door.

The entire membership during the fifty years has been 1,045. Among leading members have been Sir Thaddeus Fairbanks, Prin. J. K. Colby, Pres. Homer T. Fuller of Drury College, ex-Senator Ross and others. One of the original members "set off" from the North Church was Joseph Fairbanks, father of Dr. Edward T. Fairbanks, whose pastorate, succeeding Dr. Brastow's, has continued till now.

An address outlining the early history of the church was given by the pastor on Sunday. On Wednesday evening, following the annual dinner, some of the older members gave interesting reminiscences of the early days. Four of the original church members, including Prof. Henry Fairbanks, president of the Vermont Domestic Missionary Society, are still on the ground. Four members of the mother church in 1852 participated in the exercises.

At the conclusion of the service, and as the first act of the new half-century, the pastor requested that after the expiration of a half-year he might be released from his pastorate of twenty-eight years. This decision, reached after many months' consideration, was based principally on the need of relief from re-

sponsibilities which he had been able to carry so long only through the cordial feeling and co-operation of the church. It is expected that he will accept an invitation to become librarian and director of St. Johnsbury Athenaeum, so that his connection with the church will not be severed.

Dr. Fairbanks has been identified in a peculiarly close fashion with the South Church from the start. Joining it forty-eight years ago, for twenty-eight years its well-loved pastor, with a personal knowledge of every living member, he has labored for it with untiring zeal through the best years of his life. The influence of his Christian manhood and winning personality has made itself felt as a power not only in the church, but also in the community, with which his connection has been almost equally close. Both as churchman and citizen, as dean of the clergy and as town historian, he has impressed his high spiritual ideals and his broad culture on all. Though South Church loses its pastor, both church and town count themselves fortunate to keep the man.

C. H. M.

The Underhill Centennial

This church entered the centenarian ranks Dec. 27, and the event was observed with services worthy of its good record and rich in inspiration and in promise of larger work. An address of welcome was given by Rev. O. F. Thayer, and greetings from the Methodist church were brought by Rev. C. P. Taplin. Several letters were read, including one delightfully reminiscent from Dr. J. D. Kingsbury of Bradford, Mass. The centennial poem by Rev. E. E. Herriek was greatly enjoyed for its wit, wisdom, literary excellence and allusions to the ways of the fathers. The sermon, by Dr. G. H. Beard of Burlington, was a forcible plea for a human answer to God's call to service. Stirring addresses were made by Dr. C. H. Merrill, Rev. W. J. Watt and Rev. C. E. Hayward.

An admirable historical paper by a former pastor, Rev. S. L. Bates of Burlington, who was kept away by illness, was read by Rev. Edward Hungerford. The church was organized with fourteen members—seven men and seven women—"by ye advice and assistance of ye Rev. Ebenezer Kingsbury of ye First Church in Jericho." The first pastor was Rev. James Parker, grandfather of Rev. Dr. E. P. Parker, Hartford, Ct. The meeting house was built in 1804 and removed to the present site in 1838. The Sunday school, organized in 1818, was composed of branches in different parts of the town, which were under a general superintendent, who appointed teachers for each. This church, in common with many others, suffered severely from the Millerite movement in 1843.

On the membership roll are found many names familiar in the annals of Congregationalism—the late Dr. E. H. Byington of Newton, Mass.; Dr. J. D. Kingsbury of Bradford, Mass.; Rev. F. L. Kingsbury, M.D., a missionary of the American Board; Prof. G. W. Henderson, D.D., of Straight University, New Orleans; and Rev. S. L. Bates, for many years secretary of the Vermont State Convention and one of the best known pastors in the state. The present membership is eighty-four.

E. T.

A new organization, called the Federation of Christian Ministers of Addison County, held a meeting at Bristol recently. Among subjects presented was The Referendum of the Liquor Question.

B.

[For other Vermont news see page 185.]

Iowa

Consulting State Editors: Rev. Messrs. T. O. Douglass, Jr., Eagle Grove; E. M. Vittum, D. D., Grinnell; R. L. Marsh, Burlington

The Historic West Give us time here in the West and New England will not be the only part of the country with a historical perspective. The churches are not yet celebrating their centennials, but there are some things behind us worth thinking of. And we are yet near enough the beginning of things to have some of the important characters still with us.

Iowa College Looking for a President

In considering the educational influence of Congregationalism in this state, we naturally begin with Iowa College, founded at Grinnell by the historic Iowa Band. Notwithstanding the loss of President Gates, the college has been making progress under the efficient leadership of Dr. S. A. Cravath, acting president of the trustees, and Professor Main of the faculty, and has been able to retain its influence in behalf of genuine scholarship among Iowa institutions of learning. No other college in the state rivals Grinnell in the quality of the work done and the high standard maintained. The graduates are men and women of power in the pulpit, in the public school and in business. Wherever they go they are recognized as embodying the characteristic "Iowa College spirit"—the idea that life means, not getting on or up, but doing something that ought to be done. Notable examples outside of the state are Professor Adams of Ann Arbor, Professor Manatt of Brown University and Albert Shaw of New York. Nor should this good work be estimated by counting the alumni alone. In the Mississippi Valley the demand for young men is so great that hundreds are tempted away before their course is finished. For example, during the last five years, the average number receiving the bachelor's degree has been 48, while the average number enrolled in the Freshman classes has been 103.

The surroundings of the college contribute much to its good influence. Grinnell has never tolerated an open saloon. It is a small city of clean streets, beautiful homes and substantial business activity. A Congregational church, with nearly 1,000 members, is proof of the devoted and intelligent Christian character of the people.

The college is thoroughly modern in its arrangement of courses and methods of instruction. The present faculty numbers thirty-two, of whom sixteen are heads of departments. With the decrease in interest rates, the present endowment is entirely inadequate to support such a corps of instructors. A large and immediate increase of funds is absolutely essential.

But the best friends of Iowa College realize that it needs more than a comfortable endowment, wholesome surroundings and fine scholarship. The college was founded in prayer and sacrifice. Home missionaries and home missionaries' wives gave of their scanty living to make the beginning of such a school possible. It has no field and no future except as a distinctively Christian college, one that shall be avowedly and unblushingly Christian, as the word is ordinarily understood among Congregational churches. For such a college there is a demand—a college that shall unite modern outlook, the highest scholarship and the keenest intellectual power with the most devout evangelical faith.

The trustees have had this in mind in looking for a new president. While no election has been held at this writing, Jan. 20, a meeting of the trustees is called for the present

week, and it is an open secret that their choice is likely to fall upon Rev. Dan F. Bradley of Grand Rapids, Mich., a man born on a foreign missionary field, trained at Oberlin, having had experience in college work and the pastorate, known to all the weak churches of Michigan for his brotherly helpfulness, to leaders of Congregationalism throughout the country for his eloquent addresses and firm grasp of great questions, and best and most favorably known to his own people as their faithful pastor. If he can be secured as a leader, it is believed that the historic influence of Iowa College will be continued and enlarged.

E. M. V.

A Bird's-eye View of Recent Work

The year opened with our churches in a generally prosperous condition. Annual reports tell of a successful year. The list of churches built and improved, of parsonages erected, of organs installed and of added equipments is unusually long. During the past two months large edifices have been dedicated at Traer and Onawa. The date is fixed for the dedication of a beautiful \$35,000 church in Osage, while Plymouth Church of Des Moines is hoping before Easter to occupy the finest church edifice in Iowa, costing over \$100,000.

CHURCHES AND MINISTERS

The wise choice of certain outside churches has taken from the state three of its strongest men. Rev. Messrs. Wilson, Wiard and Cowan will be missed, not only from their respective fields, but from the larger work of the state and from its Congregational fellowship. On the other hand, there is every reason to believe that the state has gained valuable accessions in Rev. G. A. Francis and Rev. A. P. Solandt, who come from Illinois to McGregor and Emmetsburg.

Iowa has attractive openings for good pastors, the important churches of Council Bluffs, Fort Dodge, Newton, Stuart, Postville and the Lyons Church of Clinton being vacant.

REVIVALS AND ACCESSIONS

All testimony agrees that our churches are prospering religiously as well as financially. The record of church gains for 1901 will probably be somewhat higher than for the past few years. But that does not tell the whole story. Our congregations include many people nurtured in Christian homes who since the passing of the annual revival in many communities fail to be gathered in. To meet the needs of people in many of our towns Congregationalism should have something approaching the "confirmation" of the historic churches.

Not that the revival is extinct. The usual number of such services are reported, and their methods and character are perhaps more worthy than ever. In results the church at Exira leads with about 100 actual accessions, more than doubling its membership. Wall Lake, Wesley, Popejoy, Rodney, Perry and other points report successful special efforts. Special interest attaches to the services which Rev. F. J. Van Horn of Plymouth Church, Des Moines, is now conducting in Grinnell. Church and college have been deeply impressed by his presentation of ancient truth in modern guise.

NEW CHURCHES

A study of the churches recently gathered tends to convince one of the mission of Congregationalism in solving the problem of the sects. The new church at Humeston comes to us from the Presbyterians, certain difficulties having convinced the people of the desir-

ability of a larger measure of local freedom. It does not come as a dead or degenerate church; nineteen accessions, fifteen on confession, were reported at the first communion following the change.

At Arlon an ecclesiastical society formed of the remnants of other churches has called a Congregational pastor and put itself under Congregational care. A country church, called the Fellowship Church of Madison County, has been gathered under similar conditions. Other new churches were recently organized at Rossie, Treynor and Owen Center.

GERMAN WORK

Two items concerning the German work will indicate that Congregationalism is not idle among our foreign population.

The Minden Congregational is the only church in a village of 400 people, mostly German. With wise foresight the church, under Rev. E. C. Osthoff, is providing for the present and future needs of its community by conducting services in both languages, that the old may not lack religious inspiration given in their native tongue, and that the young, in Sunday school, Endeavor Society and in the evening service, may hear the language of their country. During the past twelve months this church has received over 100 members and has built a comfortable house of worship.

Not far from Minden, in the village of Treynor, a new German church has been organized under the same progressive policy. The church is about to dedicate a building erected without outside aid, and will support its pastor, Rev. W. C. Zumstein, without appealing to the Home Missionary Society.

The Grinnell church and its pastor, Dr. E. M. Vittum, recently celebrated the tenth anniversary of their work together. The summary of statistics shows that during the decade 742 members have been received, 280 on confession, making the total membership 972. The benevolences have been \$46,000 and the home expenses \$50,000.

An important Conference of Religious Education was held at Iowa City in November, and the first state organization in the country was perfected. Among the delegates Congregationalists were well represented by Acting President Gordon of Tabor, Professor Macy and Dr. E. M. Vittum of Grinnell, Rev. C. H. Secombe of Ames, Hon. S. F. Smith of Davenport and others. Among the professors of the state university interested in the movement members of the Iowa City church were prominent. Rev. G. L. Cady, the pastor, who with President MacLean of the university sent out the call for the conference, was chosen secretary of the permanent organization.

T. O. D., JR.

Three Veterans

Dr. Ephraim Adams of Waterloo has written a history of the famous "Iowa Band," of which he and Dr. William Salter of Burlington are the two honored survivors. At the last meeting of the State Association provision was made for publishing this book, and its appearance is looked for with interest.

Dr. Salter was installed pastor at Burlington in 1846 and holds the title for life, although the responsibility and work of the office have devolved upon his associate. His eightieth birthday falling upon Sunday, the church and a large congregation celebrated the occasion, the Doctor preaching. The Burlington *Hawkeye* devoted nearly a page of the day's issue to a biographical sketch and an appreciation of Dr. Salter's career as a citizen. The

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In Various Fields

An Assistant Pastor Installed at the Old South

The council which installed Rev. Allen E. Cross assistant pastor of the Old South Church, Boston, last week Thursday, was called by a letter missive couched in practically the same terms as that used in convening the council which installed Dr. George A. Gordon, nearly eighteen years ago. It varied somewhat from the usual form in this particular: after specifying the time, it went on to say, "The action of the church and society and the correspondence in connection with the call will be laid before you, and the assistant pastor-elect will make a statement of his religious belief preliminary to the usual public services of installation in the evening."

Last week's council did not interpret its function as liberally as did the historic council which kept Dr. Gordon on his feet for two hours answering questions. Instead, after the records had been read and the other formal papers had been presented, and Mr. Cross had made his statement, on motion of Dr. Reuben Thomas the council voted to be by itself, and a good many persons who

which Mr. Cross was brought up, and where his father, Judge Cross, is still an honored member. He congratulated the young man on the privilege of being so closely related to Dr. Gordon, of working in the midst of the splendid traditions of the Old South Church and of preaching at a time when, as never before, the gospel commends itself to the intelligence of men.

Mr. Cross graduated from Amherst College, 1886, and from Andover Seminary, 1891. He then preached for five years in Cliftondale, near Boston, going thence to Park Church, Springfield, which yields him to this larger service with great reluctance. He unites to an unusual degree the poetical and practical temperament, and his pleasing personality has already won for him many friends. He will assist Dr. Gordon in the pulpit, preaching occasionally himself, and he will assume responsibility for a large portion of the parish work, particularly among young men.

St. Louis

HER CHURCHES AND HER FAIR

Congregationalism in St. Louis is looking up; not after the manner, however, of the church a good Methodist bishop described. He said it was flat on its back, *ergo*, it could look in no other way. Annual meetings show a gratifying record. Compton Hill Church heads the list with seventy-eight additions. Of these fifty-five were on confession, a result, for the most part, of a catechetical class under the teaching of its efficient pastor, Rev. W. W. Newell. This form of instruction, at the right psychological period, saves the children to the church and finds increasing favor with our pastors. Reber Place Church is so cramped for room that the urgency of a new building is manifest. The church cannot accommodate all who want to come to Sunday school, and audiences tax the seating capacity every Sabbath. Both the Bohemian and German churches have had an unusually successful year.

The debt-paying era has also begun. Compton Hill, with the assistance of a loan from the Building Society and magnificent contributions from Pilgrim and First Churches, has paid off a debt of over \$20,000. Old Orchard Church has just demolished a debt of \$2,800 with some assistance from the Building Society. Webster Groves has paid over \$6,000 of its debt in four years by thank offerings at Thanksgiving time. Most of the churches reported no deficit at the end of the year; some a snug balance. There are many indications that Congregationalism in these parts has stopped apologizing, and is putting on her war bonnet for a vigorous and aggressive campaign.

A suburban church recently completed a religious census and discovered that there were but 289 adult non-church members in the entire population, and most of these attended some service. This particular church is offering great inducements to *bona fide* sinners to move out from St. Louis, to enlarge the borders of her missionary operations.

The agitation raised with reference to the postponement of the World's Fair has resulted in the statement from the National Commission and the exposition authorities, to the effect that it must take place in 1903. Work is being aggressively pushed on the grounds by a large force of laborers day and night. Fifteen months before the opening of the fair the Columbian Exposition had a number of her buildings partially erected. Chicago papers have made all manner of fun of the dilatoriness of St. Louis, and said it would be impossible to have the fair ready by the time set; but the director general,

Mr. Isaac Taylor, says he can have the buildings ready in eight months, if necessary, which is good evidence of the confident spirit of the new St. Louis. It has been given out, without contradiction, that the exposition is not to have a Midway, at least not of the indecent kind.

G. L. K.

Church Happenings

CASTINE, ME., recently held a service in memory of Mr. John W. Dresser, a tireless advocate of education and a generous parishioner. Half an hour before his death Mr. Dresser was testifying for Christ in the Endeavor meeting.

EDGERTON, WIS., has completed a modern parsonage costing, with lot, \$3,200. The Bible school has been graded. The pastor, Rev. F. L. Moore, has a Sunday evening Bible class, studying Stead's Kingdom of God.

FOND DU LAC, WIS.—The evening service has been shortened to admit of a twenty-minute social prayer service in the chapel—the family prayers of the church home. Its object is to bring the congregation into closer touch with the pastor and church workers.

FREEBORN, MINN., recently welcomed to fellowship seven young people from the Sunday school. The water used in baptizing them was brought by Rev. Wilbur Fisk from the river Jordan.

LISBON, CT., *Newent*, in addition to several other pieces of mahogany memorial furniture, was recently presented with an elaborately carved pulpit in memory of Rev. Levi Nelson, its pastor fifty-two years.

LOWELL, MASS., *Highland* celebrated the opening year by starting a weekly calendar and by the reception of ten new members.

NEWARK VALLEY, N. Y., *First* has voted to have free pews and to raise its funds by the envelope system.

PROVIDENCE, R. I., *Elmwood Temple* had a unique service on a recent Sunday evening to install deacons and deaconesses, Sunday school officers and teachers. Addresses by prominent laymen are announced for Sunday evenings.

PROCTOR AND CENTER RUTLAND, VT.—The Swedish churches, under the leadership of Rev. C. J. Anderson, are enjoying a deep revival interest with many hopeful conversions. The pastor preaches three times each Sunday and has a service every evening in the week.

REMSEN, N. Y.—At the quarterly meeting of Welsh Congregationalists resolutions denouncing the Sunday open saloon movement were passed.

RIDGWAY, PA., *First*, Rev. P. W. Sinks, pastor, is to observe an entire week as Endeavor Week and another as Decision Week. The program has been arranged of themes fitting into the plan.

SPOKANE, WN., *Pilgrim* dedicated a \$7,000 building Jan. 12, with sermons by Dr. G. H. Wallace, Rev. Jona. Edwards and Supt. W. W. Scudder. Through the wise management of the pastor, Rev. T. W. Walters, it is expected that all indebtedness will soon be met.

WEST SPRINGFIELD, MASS., *Mittineague*.—In an endeavor to raise a debt of \$350, Jan. 12, \$500 were subscribed, the surplus of which will be used in needed repairs.

Record of the Week

Calls

BARTON, ROBT. J., Salisbury, Vt., to Greensboro. Accepts.

BREED, REUBEN L., Wabasha, Minn., to Menomone, Wis. Accepts, and is at work.

BROOKSHIRE, WM., lately of Canada, to Summerdale Ch., Chicago. Accepts, and is at work.

DONALDSON, LEVI J., to remain another year at Tavares, Fla.

GODDARD, LOUIS A., Hartford Sem., to Somers, Ct., for a year.

GOODSPEED, FRANK L., First Ch., Springfield, Mass., accepts call to Calvary Presb. Ch., Cleveland, O., closing his work at Springfield, April 27.

JOLLY, JOSEPHINE, to Udall, Kan. Accepts, and is at work.

JONES, J. OWEN, Bound Brook, N. J., to Wallingford, Ct.

JUNKINS, GEO. C., Wolcott, Vt., to Wacousta, Mich. Accepts.

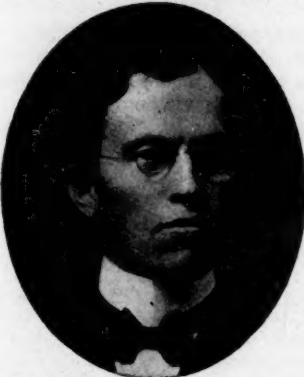
KILLEN, JOHN T., Hope, N. D., to Hancock, Minn. Accepts.

LEE, VINTON, Galt, Io., to the united fields Galt and Harvey for an indefinite time. Accepts, and the field becomes self-supporting.

MORRIS, THOS. E., St. Joseph, Mich., to Charlotte.

MERRIAM, CHAS. L., Pelham, N. H., to Central Ch., Derry.

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had come hoping to hear a little of the usual give and take on such occasions were disappointed. In executive session it was voted, after considerable discussion, to proceed in the usual way with the installation. That this had been the expectation and wish of the Old South Church itself was then made manifest, its desire to recognize and receive the approval of fellowship of the churches being just as strong as if it had phrased its missive somewhat differently.

So far as entire approbation of proceedings and of the qualifications of the candidate for his office went the council was a unit. If there had been any questioning of Mr. Cross it would have been of the most friendly character, for his statement was a well-rounded, beautiful and warmly evangelical presentation of his views. He emphasized his belief in the deity and the atonement of Christ, and gave evidence that all his life he had been a reverent, open minded and diligent student of the Bible and of the manifestation of the divine life in the world. Moreover, the depth and reality of his own personal experience were apparent.

Directly in line with the spiritual uplift of the candidate's paper was the sermon in the evening by Dr. H. P. Dewey of Brooklyn. His subject was The Benediction of the Ascending Christ, his main point being that in these days, when our Christian activities are too apt to move along the plane of natural forces, we need to preserve that personal contact with the living Christ which has been the source of all fruitful and forceful Christian life in days gone by. Seldom is there a more felicitous charge to the pastor than that given by Dr. B. W. Lockhart, now pastor of the church of Manchester, N. H., in

Eighty-five Years of Christian and Benevolent Work—Boston

The City Missionary Society, Boston, held its eighty-fifth annual meeting in Room 602, 14 Beacon Street, Jan. 27, Pres. R. H. Stearns in the chair.

From the annual report of the board of directors, presented by the secretary, Rev. D. W. Waldron, we give the following extracts:

"We trust that all will unite heart and hand," says the first report, issued in 1817, "in forwarding this good work of religion and benevolence."

That early appeal has grown even more insistent with the enlarged field which confronts us at the opening of the twentieth century.

In a quiet, unostentatious way was planted, eighty-five years ago, the seed from which has sprung the great tree of the City Missionary Society, extending its protecting, elevating and saving influences over large numbers of our population. No statistical tables can represent its contribution to the happiness, prosperity and religious condition of our city. Its work was never more important than it is today, for it is the same gospel—the truth as it is in Christ Jesus, which clashes with no interests human or divine, and is the only hope of mankind—the same gospel which the City Missionary Society was established to promulgate, which alone can meet the needs of society now. The command heard by our fathers eighty-five years ago comes to us with all its original force, "Go out into the highways and hedges and compel them to come in." The same motives and hopes which impelled the founders of this work, and there are none loftier or more inspiring, come to us.

In sustaining the City Missionary Society we are helping a work that follows closely in the line of Christ's care of the poor, whose rugged pathway he trod; a work that follows closely in the footsteps of him who wrought miracles for the poor and who chose from the lowly his companions and the heralds of a kingdom that is yet to spread over the whole earth, and who will say at last, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

With profound thanks to the Great Head of the church and to the godly men who laid the foundations of this work, let us compare briefly the financial condition and the labors and results as stated in its first report in 1817 with those of its eighty-fifth report in 1901. In the first year the contributions amounted to \$475.15, two Sunday schools were established, one in Mason Street and one in School Street, into which 500 persons had been gathered, and steps were taken looking to the employment of a missionary to labor from house to house.

The treasurer, Mr. S. F. Wilkins, reports that during the past year the receipts of the society, including a balance of \$2,998.09 on hand at the beginning of the year, have been for all purposes, missionary and charitable, \$49,012.95.

The labors and results, as far as they can be put into tabulated form, have been:

Visits made	56,292
Different families visited	17,570
Visits to the sick	3,826
Funerals attended	23
Papers and tracts distributed	61,454
Bibles given to the destitute	246
Testaments given to children and others	302
Persons induced to attend public worship	215
Children gathered into Sunday school	576
Chapel and neighborhood meetings held	1,474
Persons hopefully converted	110
Persons furnished employment	500
Families afforded pecuniary aid	1,515
Number of times such aid was afforded	6,612
Garments given to the poor	7,796
Temperance pledges obtained	107

FRESH AIR FUND

Street car tickets distributed	37,335
Harbor tickets distributed	3,850
Persons who enjoyed a day's vacation or a visit in the country	10,826

It would be encouraging to review the advance, constant and far-reaching, of the eighty-five years. Time will not allow this. We will only present the following tabulated report of the labors and results and the money received during the last sixty years, for which we have uniform and complete figures:

Number of missionaries	* 1,079
Visits made by missionaries	2,408,207
Different families visited	† 626,240
Visits to the sick	300,580
Funerals attended	2,406
Papers and tracts distributed	10,103,718
Bibles given to the destitute	14,138
Testaments given to children and others	22,707
Persons induced to attend public worship	11,733
Children gathered into Sunday schools	42,912
Children gathered into public schools	5,616
Chapel and neighborhood meetings held	98,525
Persons hopefully converted	3,983
Persons furnished employment	20,361
Families afforded pecuniary aid	† 81,500
Number of times such aid was afforded	336,642
Garments given to the poor	365,642
Temperance pledges obtained	8,092
Received for support of missions	\$805,151.98
Received for relief of the poor	269 575.85
Received for Fresh Air Fund	224,136.06
Thanksgiving and Christmas offerings	132,429.59
Total receipts for missionary and charitable purposes	1,431,293.48

These figures are not mere dry statistics. Each aggregate represents Christ-like and earnest service. No other commendation of the work is needed. "Other men labored, and we entered into their labors."

During the past year there have been twenty-two missionaries in the service of the society. The city is divided into twenty districts and the missionaries go from family to family, learning the spiritual as well as the temporal wants of each person and ministering to each according to his needs. This method, justified by the experience of eighty-five years, insures thoroughness and permanent results.

The missionaries report persons of various nationalities who have been led to confess Christ—Americans, Swedes, Norwegians, Italians, Chinese. One Chinaman wrote: "My outside is poor; inside

be rich because wisdom of God better than wisdom of man. I know this better than Confucius. His doctrine only says lifetime, but Bible says all beginning and end."

An Italian young lady who spent two years in Mr. Moody's school is now in New York engaged in missionary work among her people and preparing for larger usefulness.

At a prayer meeting a girl was present who had been for years a member of the sewing school. Though a regular attendant upon the services of the church, she did not confess Christ until her removal to another part of the city. She is now

* This aggregate does not give the number of different missionaries employed, but the years of missionary service.

† This aggregate does not give the number of different families visited and aided, as many of the families have been visited and aided from year to year.

working among the poor, and hopes to devote her life to telling the story of Christ's love.

At a mothers' meeting 225 women and children were present. Seventeen children were baptized. Through the influence of this meeting several mothers have united with the church. The mothers raised \$80 for their church and \$16.70 for Rosemary Cottage.

One hard-working woman who went to Rosemary Cottage for a fortnight had had no real recreation for fifteen years, and the inexpensive outing to her was equivalent to a trip to Europe to the rich.

A family from Denmark invited a sister and her six children to partake of their Thanksgiving dinner. The father of this family is in an insane asylum, and the mother toils hard to provide for her little ones, bereft of a father's care. This letter was received from one of the children, ten years old:

"We all thanks you very much for the lovely things you send us. We were all together, fourteen at the table. Nine little children's empty stomachs were filled with the nice turkeys. Blessed are the people who provided the money for it, and thanks to our Father above.

This note from our hearts to your hands."

In the narratives true to the life and environment of those whose homes have been desolated by sin, poverty and sickness, we see how success has crowned the efforts of the missionaries. "As one lamp lights another, nor grows less," the lines of sweet Christian charity have been sent out in every direction. The thoughtless have yielded to gentle persuasion, and have been brought into the pure atmosphere of trust and Christian living. Children and youth have been prepared to take their place in the activities of the church. The record of the Chinese work makes its own eloquent appeal. We look into troubled lives where faith has been rewarded, mark the transforming power of purity over evil, and bless God for the grace which alone can touch chords in human hearts and tune them to heaven's own symphony. Such records should awaken a fuller appreciation of the faithful labors of those who have been "girded for this special ministry." Braving threats of violence from the wicked and disease from insanitary houses, our missionaries face the foe, in weakness strengthened, faint, yet pursuing. The three hundred who in the olden time undertook the work in the Lord's service were by him granted the victory, though the opposing host was overwhelming in numbers, while they were few and weary. In all times and in every land triumphs are won by the few. Gideon-like, our missionaries may say, "My family is poor in Manasseh, and I am the least in my father's house," but the message of the Master is, "Go in this thy might; . . . have not I sent thee?" This is their strength, giving courage in the midst of conflict and inspiring with the hope of victory. For them and the work in which they are engaged we bespeak the continued sympathy, prayers and co-operation of all who are interested in the moral and religious welfare of our city.

Record of the Week

(Continued from page 181.)

MOORE, EDWARD W., Yale Sem., to Wiscasset, Me. Accepts, and is at work.
NOYCE, J. C., to Cleman and Mumper, Neb., where he has been supplying.
OSGOOD, GEO. W., to Milltown, N. B., where he has been preaching since September last.
RAIN, JAS. W., Oberlin Sem., to Litchfield, O. Accepts, and is at work.
ROBINSON, CHAS. W., to continue for a year at Lakota, N. D., where he has been at work.
SECORD, ALFRED A., to remain a third year at Grand Lodge, Mich.
SLATER, SHELTON, Hesper, N. D., to care also for Esmond and Maddock. Accepts.
SLEEPER, WM. W., Second Ch., Beloit, Wis., to Wellesley, Mass. Accepts.
STOCKWELL, CYRUS K., Vicksburg, Mich., to El Reno, Okl. Accepts.
SWEET, GEO. E., Medway, Mass., to North Ch., Providence, R. I. Accepts.
WILLIAMS, HARRY T., Garrettsville, O., to become Gen'l Miss'y for the C. S. S. & P. S. in Ohio, Indiana and Illinois. Accepts, with headquarters at Peoria, Ill.

Ordinations and Installations

CROSS, ALLEN E., i. asst. pastor Old South Ch., Boston, Mass., Jan. 23. Sermon, Rev. H. P. Dewey, D. D.; other parts, Rev. Messrs. H. A. Bridgman, H. G. Hale, Dan'l Evans and Drs. E. L. Clark, B. W. Lockhart and G. A. Gordon.
DICKINSON, CHAS. H., i. First Ch., Fargo, N. D., Jan. 14. Sermon, Rev. J. P. Kerr; other parts, Rev. Messrs. J. J. Dalton, J. H. Morley, D. W. Culp, F. A. Weld, W. C. Hitchcock, J. E. McConnehey, U. G. Rich.
SPENCE, WM. H., i. Pilgrim Ch., Cambridge, Mass., Jan. 21. Sermon, Dr. W. H. Davis; other parts, Rev. Messrs. B. B. Grover, J. A. Selbert, R. A. MacFadden, Dan'l Evans and Drs. Alex. McKenzie, R. A. Beard and E. M. Taylor.
WILSON, DAN'L E., i. Wayzata and Groveland, Minn., Jan. 14. Sermon, Rev. C. F. Swift; other parts, Rev. Messrs. J. L. Nott, E. F. McKenzie, C. B. Fellows, G. A. Traut, E. W. Shurtieff and Dr. G. R. Merrill.

Resignations

CARRICK, CHAS. W., Ada Springs, Mich., to take effect March 1.
EMERSON, FRED. C., Williston, N. D., and returns to Maine to care for his aged father.

LEACH, JOS. A., Grafton, Vt., but will supply a part of the time till a pastor is secured.
PERRY, GEO. H., Pocatello, Ida.
SMITH, J. FRANKLIN, Leigh, Neb.
VAUGHAN, STEPHEN, Lewiston, Mich., to take effect April 1.

Dismissals

BOARDMAN, JOHN R., West Ch., Portland, Me., Jan. 22.
DUDLEY, JOSEPH F., First Ch., Fargo, N. D., Jan. 14.

Churches Organized and Recognized

APOLLONIA, WIS., 14 Jan., 12 members.
ESMOND, N. D., 19 Jan., 7 members. Rev. Sheldon Slater, pastor.
GLENNVILLE, O., PEOPLE'S CH., Rev. W. C. Detling, pastor.
HUBBARD, ORE., BETHEL CH., 27 Dec., 25 members. A country church organized by Rev. J. M. Dick of Hubbard.
MADDOCK, N. D., 6 Jan., 6 members. Rev. Sheldon Slater cares for this church with those at Hesper and Esmond.

Stated Supplies

BAYLEY, DWIGHT S., Grand Junction, Col., at Kingfisher, Okl., for three months, with a view to permanency.

Personals

BEARD, WM. S., Durham, N. H., on returning from New Haven, where he has been ill with typhoid fever, was given a check for \$280.
CONSTANT, EDWARD, and wife, celebrated on Jan. 22 the twenty-fifth anniversary of their marriage and the tenth anniversary of Mr. Constant's pastorate over First Ch., Ipswich, Mass. More than a hundred dollars in gold were given the pair by their friends and parishioners.
DAVIS, WM. V. W., has been granted a five months' vacation by First Ch., Pittsfield, Mass., from April to September, which he will spend abroad with his son, Mr. W. S. Davis, the young author.
JENKINS, FRANK E., pastor of First Ch., Atlanta, Ga., superintendent of the Georgia H. M. Society, president of the Board of Trustees of J. S. Green College and treasurer at Atlanta Theological Seminary, has been compelled to give up all work for a few weeks. His church has granted him a vacation and given him a sum of money in appreciation of his manifold usefulness.
MANWELL, JOHN P., received a gift of \$50 on leaving Hartford, Pa.

Continued on page 184.

Stand by the Standard

In baking powder, Cleveland's is the standard, the powder of highest reputation, greatest strength and absolutely pure. It renders the food more healthful and palatable, and is most economical in practical use.

Cleveland's Baking Powder is never sampled, sold by schemes or lotteries, gifts or giving salesmen gold watches or commissions. The housewife gets in the purest and best of baking powders the whole value of the money she pays for it.

If you value good, pure food, let your baking powder be "Cleveland's."

Two New Leaders in Vermont

MIDDLETOWN SPRINGS

Two months after the close of Rev. H. L. Bailey's successful ten years' pastorate, the church called Rev. F. W. Hazen of Pittsfield and Gaysville to be its pastor, and he began work Jan. 19.

The new pastor comes of a family notable in the Congregational ministry. He is a grandson of Rev. Allen Hazen, for many years pastor in Hartford and Berlin. His father was the late Rev. Austin Hazen, one of Vermont's most faithful ministers, of whose three brothers the late Rev. Allen Hazen was for twenty-six years a missionary in India, Rev. W. S. Hazen has been pastor at Northfield thirty-nine years, and Rev. A. W. Hazen at Middletown, Ct., thirty-three years.

Three of Mr. Hazen's brothers are also ministers, in Vermont, in Connecticut, and India. Thus well equipped by heredity, he has also had four years' experience in pastoral work, having preached each Sunday in two parishes nine miles apart, and making his home in each on alternate months. He has done excellent work under discouraging conditions, and has been able to throw light on some perplexing home missionary problems. C. H. S.

GREENSBORO

Rev. Robert J. Barton, a brother of Secretary Barton of the American Board, goes from his first and only pastorate of about thirteen years at Salisbury to Greensboro. His pastorate has been marked by earnest spirituality and by enthusiasm for missionary and temperance work. He has been for several years county superintendent of the Anti-Saloon League. A parsonage has been purchased and recently the remaining debt upon it has been paid. Mrs. Barton has been an efficient helper in Sunday school and parish work, and they go away much beloved by their people. Six members were received on the closing day of his pastorate. S. H. B.

Most people would succeed in small things if they were not troubled with great ambitions.—*Longfellow.*

TURNED OUT TRUE

Coffee Drinking Responsible

"At a dinner party a number of years ago a physician made this statement, 'Coffee drinking is responsible for more ills than any other one thing, but it is impossible for me to make my patients believe it.'"

Neither would I believe him but continued to drink my coffee with sweet content. After a time I became aware of the fact that I was frequently lying awake nearly all night without any apparent reason, and the morning found me tired out and nervous.

The insomnia increased, then came a dull pain at the base of the brain and severe pressure at my heart. My outside work was given up for I could hardly bear the little fatigue of the day. 'Nervous prostration brought on by overwork,' the Doctor said. I thought of the words of old Dr. Bagley, 'Coffee is the poison that is responsible, etc.'

I had heard of Postum Food Coffee and determined to try it. The first cup was so weak and flat that it was not fit to drink. The next time it was prepared I looked after it myself to see that the directions were followed properly. The result was a revelation; I found it a delicious beverage.

The cure was not wrought in a day, but little by little my nerves became strong, the pain ceased, and again I could sleep like a tired child.

I am now completely restored to health by Postum Food Coffee used in place of ordinary coffee, have regained the fresh complexion of girlhood, and I can realize the truth of the old Doctor's statement. I wish people could understand that truth before they permit coffee to break them down.

I have known of several others who have been restored to health by leaving off coffee and taking up Postum Food Coffee. Please do not publish my name, but I am willing to answer letters of inquiry if stamp is inclosed." Name given by Postum Co., Battle Creek, Mich.

Iowa

[Continued from page 180]

manuscript of the sermon is deposited with other historical documents in the Masonic Library at Cedar Rapids. The Doctor is an important character in Iowa because of his long identification with its history, and he has an enviable reputation as a historian who never makes a mistake. He is working steadily on a history of Iowa, which he hopes to complete this year.

Perhaps the most picturesque character in Iowa Congregationalism is Deacon Trowbridge of Denmark (the seat of our historic academy), who is eighty-six years of age. He has been sexton of the church more than fifty years, and deacon more than forty, and still performs his duties with acceptability and alacrity.

The Southeastern Section

PROSPEROUS CHURCHES

Gratifying reports come from many churches of increase in attendance, membership and interest. The largest numerical growth is at Sioux City, which reports ninety-seven new members since January, 1901. The women in a unique way have honored their pastor and put good thoughts into circulation. They have issued a tastefully bound booklet, bearing on each page (after those containing cuts of the church and pastor) a choice quotation from Dr. White's sermons.

At Salem is such a church as one seldom finds in a country village, at least in the West. It has 350 members, and is active along all lines. It has four young men in Harvard, several students in Knox, two in Iowa College, and several more in other schools. Its former faithful pastor drew a lucky number in Oklahoma, whither he went to recuperate his health, look after his homestead and growing family, and be a pioneer gospel preacher. The present pastor, Rev. A. J. Henderson, recently from Salina, Kan., has been preaching a telling series of Modern Day Sermons.

Mt. Pleasant church received twenty members Jan. 5, some of them from the pastor's catechism class. These make forty-four additions during Rev. F. L. Johnston's pastorate of sixteen months. Fairfield church, Rev. H. O. Spelman, pastor, began the new year without a deficit.

At Burlington the Sunday evening service, in charge of the Men's League, is an important feature. Fine musical programs are rendered. The sermon is from fifteen to twenty minutes. Congregations sometimes crowd the house. Ten new members were received Jan. 5.

Several churches report Bible classes outside the Sunday school. A considerable movement is on amongst the Endeavorers of the state to form church classes or clubs for Bible study, these usually being found more feasible and profitable than mere C. E. classes. Whenever possible, pastors are secured as leaders of these classes.

BUILDING AND ENTERTAINING

A fine \$12,000 church with a \$1,500 organ was dedicated Jan 12 at Onawa. Dr. White of Sioux City preached the sermon, and Secretary Douglas made the dedicatory prayer. The pastor, Rev. J. E. McNamara, has done much evangelistic work in that region, and is said to be "a rare combination of fine evangelist and noble pastor." There are places for many such in Iowa.

Plymouth Church, Des Moines, while in the throes of building the finest Congregational meeting house in Iowa, is beginning to bend its back to the burden of entertaining the State Association in May. The prospect of an overwhelming attendance is likely to make it necessary for the first time in the history of the state to issue a limited invitation for the annual meeting. The pastor, Rev. F. J. Van Horn, seems to be leading the church with splendid enthusiasm. R. L. M.



An evening at home is not lacking in enjoyment when

Bremner's Butter Wafers

keep you company.

The lightest, flakiest little biscuit you ever tasted. Just a slight flavor of salt.

NATIONAL BISCUIT COMPANY.

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We have successfully treated all forms of
CANCER
Without the use of the knife. As a result



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has become the largest and most elegantly appointed private institution in the world for the treatment of a special class of diseases, and has no rivals.

All physicians are cordially invited, as our guests. Upon receipt of a description of any case of Cancer or Tumor we will mail, prepaid and securely sealed, THE MOST VALUABLE AND COMPREHENSIVE TREATISE ever published on this special subject, and will give you an opinion as to what can be accomplished by our method of treatment, and will refer you to former patients.

DRS. W. E. BROWN & SON, North Adams, Mass.



PARKER'S HAIR BALSAM

Cleanse and beautifies the hair. Promotes a luxuriant growth. Never fails to restore Gray Hair to its youthful color. Prevents dandruff & hair falling out, and \$1.00 at Druggists.

DR. STORRS'S GREAT ORATIONS

The most notable orations and addresses of this great orator have just been issued in a handsome volume by the Pilgrim Press at \$3.00 net.

They include some of the finest examples of American eloquence ever published. They treat of a great variety of noble themes and many of them were delivered on the most inspiring occasions. It makes a notable addition not merely to Congregational but to American literature.

BOSTON The Pilgrim Press CHICAGO

Michigan Sunday School Workers Convene

The third Triennial Sunday School Convention of Michigan Congregationalists was held, Jan. 21-23, with First Church, Detroit. About fifty pastors attended, and a considerably larger number of superintendents and teachers. It was not a gathering for enthusiasm or fireworks, as too many Sunday school conventions have been, but was for instruction and stimulation by way of comparison.

Dr. DeForest of Detroit, in the opening address, struck the keynote of the meeting, the demand for open, clear-eyed study of the Bible, learning from itself what it is, and accepting the consequences of such investigation without fear or apology.

Professor Sanders, dean of Yale Theological Seminary, gave several addresses upon the historical study of the Old Testament, showing the advantages of such study for reaching correct ideas of the making and structure of the Bible, and of its meaning for the church in all time. He also gave an address upon the English Bible, supplemented by a hearty indorsement of our last American revision, as by far the most accurate and helpful translation toward a right understanding of the Book. His plain, direct, simple method was greatly appreciated.

Professor Blaisdell of Oberlin, the other principal instructor at this gathering, lectured upon methods of studying the New Testament, and gave a luminous address upon the Book of Acts, especially the first half, showing its plan and method, and making the scenes and characters vivid by his clear characterizations.

Dr. Boynton of the Sunday School and Publishing Society gave an address upon the Congregational attitude toward new Sunday School methods, and with Superintendent Ewing and his assistant, Rev. Fred. Ragnall, made missionary addresses.

Earnestness and a spiritual purpose characterized the gathering, and everybody must have felt that they had been meeting with a body of men eager to know the truth of God, and to make the best use of it for instruction. Would that such conventions for study might be multiplied, and that those merely for enthusiasm might decrease!

EATING IN HAVANA Yankees Club Together

In Havana it is the custom to serve only bread and coffee for breakfast. A little colony of Americans that felt they could not do their work until noon on this kind of a diet clubbed together and began importing Grape-Nuts Breakfast Food.

One of them, writing about the matter, says, "The modern cooking range had never been known in Cuba until the American occupation, and even now they are scarce, so that a ready cooked food like Grape-Nuts recommends itself to start with; then the Yankees were accustomed to the food and felt they could hardly get along without it. They began buying in five case lots and one by one the larger grocery stores began keeping Grape-Nuts in stock, so the business spread until now great quantities of Grape-Nuts are used in Cuba, and it is not only used by the Americans but the other inhabitants as well."

This is an illustration of the way the famous food has pushed itself into all parts of the world. Wherever English-speaking people go they demand Grape-Nuts. They can be found in South Africa, Egypt, India, China, Japan, Australia and South America.

Many Americans speak of the homelike feeling it gives them to see the numberless busses in the streets of London decorated with great blue signs with the word, "Grape-Nuts," done in yellow letters, and all over England the great purveying shops distribute Grape-Nuts.

English roast beef has largely given way to American roast beef, and the old-fashioned English breakfast of bacon and potatoes is now supplemented with Grape-Nuts and cream. The change was made for a reason. It has been discovered that almost magical power rests within the little granules, and this power is set free in the body that makes use of the famous food.

It is almost superfluous to say that Drs. Nehemiah Boynton and Sunderland, pastors of the First Church, were most gracious and kindly hosts, their hospitality culminating in a luncheon for the ministers. M.

In and Around Boston

The Abbey Paintings and the Poem

The final unveiling in the city Public Library of Mr. E. H. Abbey's paintings of the Quest of the Holy Grail was appropriately followed on Monday by a consideration at the Ministers' Meeting of the subjects pictured. Rev. E. M. Noyes was the speaker. He traced the origin and growth of the legends upon which Tennyson based his poem and described the pictures clearly, comprehensively and with much literary grace. Mr. Noyes emphasized the significance of the tribute to the higher life of the city, in that upon the walls of the library has been depicted the struggle of the human soul in its attainment of the spiritual. In closing he recited several portions of the *Idyl*, which was itself an interesting and accurate interpretation of the poet's thought.

Religious Interest at Hyde Park

Ever since the Week of Prayer there has been deepening religious feeling throughout Hyde Park. The Baptists, Methodists and Congregationalists have continued their union meetings begun then with gratifying results. This week Monday Rev. C. L. Jackson, the evangelist, began a three weeks' campaign, with meetings nearly every night. The spirit of harmony and desire for blessing is marked. Rev. H. N. Hoyt, D. D., of the Congregational church sailed last Saturday on the New England for Italy. He has been granted two months' leave of absence, a considerable portion of which he will spend in Rome.

The Church at Harmony Corner

The fourth annual accounting since Dr. Withrow returned to Park Street finds the customary peace and prosperity in this historic church. Activity and success characterize the work of its various departments, and harmony prevails throughout them all. The treasurer of the society reported all bills paid, and a cheering surplus. A striking fact was that, with the exception of a small minority in the case of one committee, the election of committees and the re-election of Mr. D. Chauncey Brewer and Mr. O. E. Lewis to serve six years in the diaconate were unanimous.

The New Humanism

Zion's Herald last week printed an address by Rev. Dr. W. T. McElveen of Shawmut Church, recently delivered at a session of the Evangelical Alliance in Park Street Church. His subject was The New Humanism Insufficient. It was a timely and effective criticism of the teachings of Prof. E. H. Griggs, who is now delivering a course of Saturday morning lectures in Tremont Temple to large audiences. Dr. McElveen showed that the gospel of self-knowledge, self-mastery and self-culture by one's own unaided efforts fails to recognize the character of sin and the necessity of a divine Redeemer. The address deserves wide reading by those who hesitate before the declaration that the converting and sanctifying grace of God is necessary to a new life. Dr. McElveen preached along the same line last Sunday.

Endeavor's Anniversary

There are to be many union and local church celebrations of the twenty-first anniversary of the organization of the Y. P. S. C. E. In Boston the chief celebration will occur Feb. 18, when the Veterans' C. E. Association of Massachusetts will hold a reunion in Chipman Hall, Tremont Temple. Addresses will be made by former state presidents. Rev. Lawrence Phelps is president of this association.

HEART DISEASE

Ninety Per Cent. of it Really Caused From Poor Digestion

Real organic heart trouble is incurable, but scarcely one case in a hundred is organic.

The action of the heart and stomach are both controlled by the same great nerves, the sympathetic and pneumogastric, and when the stomach fails to



properly digest the food and it lies in the stomach fermenting gases are formed which distend the organ, causing pressure on the heart and lungs causing palpitation, irregularity and shortness of breath.

The danger from this condition is that the continued disturbance of the heart sooner or later may cause real organic heart trouble.

Furthermore, poor digestion makes the blood thin and watery and deficient in red corpuscles and this further irritates and weakens the heart.

A most sensible thing to do for heart trouble is to insure the digestion and assimilation of the food.

This can be done by the regular use after meals of some safe, pleasant and effective digestive preparation, like Stuart's Dyspepsia Tablets which may be found at most drug stores and which contains the necessary digestive elements in a pleasant convenient form.

Thousands of people keep well and vigorous by keeping their digestion perfect by observing the rule of taking one or two of these tablets after each meal, or at least after each hearty meal.

Stuart's Dyspepsia Tablets contain U. S. P. pepsin, diastase from malt and other natural digestives which act only on the food, digesting it perfectly and preventing acidity, gases, and the many diseased conditions which accompany a weak stomach.

When Stuart's Dyspepsia Tablets are used you may know you are not taking into the system any strong medicine or powerful drug but simply the natural digestive elements which every weak stomach lacks.

So widely known and popular have these tablets become that they are now sold by every druggist in the United States, Canada and Great Britain.

HOOPING-COUGH CROUP.

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 20 North William St., N. Y.

Semi-centennial at Mystic, Ct.

With weather conditions approaching the point of midwinter perfection, and an extended program carried out in the presence of a large and enthusiastic audience, the observance of the semi-centennial of the church in Mystic was a decided success. This church is the youngest of four daughters coming from the First Church of Stonington. In 1852 thirty-seven of its members, with five others, united to form the church in the village. The names of the forty-two charter members appeared in tablets on either side of the pulpit, six of them in gilt letters indicating living members, of whom two were present.

The address of welcome by the pastor, Rev. C. F. Luther, was happy and cordial in its expression of hospitality. Greetings were brought from the mother church by the pastor, Rev. J. O. Barrows, and from sister churches by Rev. F. H. Decker of Westerly, R. I.

Rev. W. C. Stiles of Stonington outlined the characteristics of The Twentieth Century Church. Dr. S. L. Blake of New London spoke of his predecessor in office, Abel McEwen, as A Doctor of the Old School. Mr. McEwen was pastor from 1806 to 1860, and was moderator of the organizing council at Mystic. Rev. J. W. Bixler described The Modern Minister. Two former pastors extended greetings, Rev. C. H. Oliphant, 1879-84, now of Methuen, Mass., and Rev. H. S. Brown, 1886-90, of Darien.

Two hundred and fifty guests sat down to the bountiful dinner. The historical paper was by Mrs. H. B. Noyes. Rev. C. H. Oliphant gave the semi-centennial address.

An improvised but enthusiastic evening session celebrated the raising of a \$1,000 debt on the parish house.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Feb. 9-15. The Pathway to Peace. John 14: 26-31; Isa. 26: 3.

"Why are your Christian missionaries forever talking about peace?" said a Hindu teacher to one of my college mates in India not long ago, "and you not only talk about it but seem to be able to realize it too." Thus did a devotee of another religion pay tribute to one of the distinctive qualities of Christianity, and at the same time tacitly admit that his own faith was unable to produce anything like the Christian's peace. I was talking the other day with a busy pastor who had just passed through an exceedingly disturbing experience, but his face lit up as he remarked, "It is at such times as this that I realize most the peace and joy of fellowship with Jesus Christ."

Is this all a delusion? Have men and women for nineteen centuries been the victims of a vivid imagination? Have they calmly endured martyrdom, or have they carried bravely and uncomplainingly the routine tasks and burdens of every day, which in some cases are the equivalent of martyrdom, sustained by a trust which had no basis in reality? I do not believe it. There is such a thing as Christian experience, as real to the man who passes through it as the explorer's joy at discovering a new continent is to him, or is the scientist's satisfaction in penetrating a little farther the secrets of this universe.

It would be all a delusion if peace were a product of our own manufacture. Isaiah and Jesus, from whom our passages are quoted, agree in this that the only guarantee

of peace arises from surrendering ourselves to the divine power and love. By no process of self realization, by no mere discipline of an untamed nature, by no strenuous and persistent endeavor alone, can a man secure the Christian's peace. It is God who must keep us in this peace. It is Christ who bestows his own peace upon us. On the one hand, he said to his disciples, was the world and its tribulations, on the other was himself and his peace. Their lives would be passed in both spheres. They would not escape the tribulation, but in Christ they would always have peace.

There is no magic about this. Of course there is first the supreme surrender of one's self to God. Man looks out upon the universe and decides that, all things considered, he will accept for himself the Christian theory of its meaning and conform his life thereto. So we all go on from year to year, holding on to Christ because that trust seems to us the most sensible and rational course of action. But along with this trust is the constant effort to mold our life according to the ideals which he has put before us. It is impossible for him to bestow his peace upon a soul that is not seeking to be saturated with the spirit of Christ and to do the greater works which he said his followers would do. In his last book Professor Harnack says that there is always a tendency in some quarters to respect and honor Jesus Christ without at the same time troubling one's self over the contents of his message. But the contents of Jesus' message are of chief concern to the true follower of Jesus, and in proportion as he applies the teachings of his Master to all the details of his daily life as well as to its ruling principles will his peace be great and enduring.

The Church Prayer Meeting

Topic, Feb. 2-8. The Greatness of Little Things. Matt. 13: 31-35; 15: 32-39; Luke 19: 11-27; 1 Sam. 14: 1-16; Ps. 39: 1-13.

The importance of beginnings. Success in study of details. Are there neglected littles in our church life?

[For prayer meeting editorial see page 153.]

If you Feel Irritable

Take Horsford's Acid Phosphate.

It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.

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You Get the Profits

In addition we give you selection from the largest stock in the world of high grade vehicles and guarantee satisfaction or money returned. Send for catalogue and see how much you will save.

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The New BRIGHT WHITE LIGHT for MAGIC LANTERNS

THE BRIGHT WHITE LIGHT

Fits any Magic Lantern. Intensely brilliant. Burns kerosene, hence absolutely safe. Easy to operate. Costs less than two cents an hour. Send for great combination offers on lanterns and slides. New sets: Life of McKinley, Sign of the Cross, Illustrated Songs, Comic Stories, and many others. Circulars of "The Bright White Light" and our new bargain list, free.

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IF YOUR present employment does not take up all of your time, it is quite possible that you can double your income by taking the agency for your town for

The Ladies' Home Journal

AND The Saturday Evening Post

You can surely make every minute of your time profitable. We want energetic workers to secure new subscribers and renewals.

We Allow Liberal Commissions

Also liberal rebates for large clubs. And, in addition,

We are going to reward 764 of our most successful agents with \$20,000

at the end of the season. You may make five hundred or a thousand dollars during the winter in addition to commissions that would ordinarily be deemed ample compensation for the work. Write

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The Congregational Bookstore

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HAVE YOU GOT RHEUMATISM?

Try Gloria Tonic. A 50 cent box mailed free. Also my illustrated book on rheumatism which will tell you all about your case. Address John A. Smith, 3288 Germania Bldg., Milwaukee, Wis.

The Business Outlook

Prices generally for commodities continue steady to firm, and the trade situation, viewed broadly, is favorable. About the only weak spot in prices has developed in cereals, but here the decline has merely represented liquidation by speculative holders. The last has been stimulated, it is true, by the arrival of much needed snow in the western half of the winter wheat belt. Expansion in the spring trade is reported from all the large centers, and a very large retail business is likewise reported. Manufacturing plants of all kinds continue to be busily engaged, with conditions in the iron and steel industry still phenomenal, both as regards production and consumption; prices for iron and steel products are extremely firm.

A better export demand for wheat is noted, and in cotton the foreign shipments are very large. The cotton goods situation in New England is one of apparently unsatisfactory profits to the manufacturers, finished products selling, it is stated, below parity with the cost of gray cloth. Shipments of boots and shoes from the East are still in excess of the same period of last year, being over ten per cent. larger than for January, 1901.

Money is accumulating rapidly in the financial centers and is shown in very easy rates, call loans being quoted as low as two and one-half to three per cent. Speculation in the security markets has rarely been duller, which accounts in a measure for the accumulation of funds in New York and Boston. Stock operators and traders do not care to venture out into deep water pending the decision in the Northern Securities case. Here copper stocks wear a firmer aspect, and good judges believe that, on any improvement in the speculative situation in Wall Street, copper stocks will gradually attain a higher level.

F. B. Meyer will visit St. Petersburg this month to hold conferences with members of the British colony there. It is whispered that Rev. R. J. Campbell of Brighton may be his successor at Christ Church, London. He preached there New Year's evening.

BROWN'S BRONCHIAL TROCHES

Neglect of a Cough or Sore Throat may result in an incurable Throat Trouble or Consumption. For relief use **BROWN'S BRONCHIAL TROCHES**. Nothing excels this simple remedy. Sold only in boxes.

LOANS TO THE THRIFTY

residents of Salt Lake City and valley are remunerative and safe. They borrow to build homes, bring new land under cultivation, invest in live stock, etc.

Fourteen years of success in supplying conservative capitalists with high grade first mortgage securities warrants us in soliciting correspondence from parties having money which they desire to invest in real estate securities of unquestioned safety. The charges for our services are moderate. References given.

All Correspondence Promptly Answered.
F. E. McCURRIN & CO.,
Investment Bankers Salt Lake City, Utah,

Cash for REAL ESTATE
no matter where it is. Send description and cash price and get my wonderfully successful plan. **W. M. OSTRANDER,** North American Bldg., Philadelphia, Pa.

I WISH TO BUY WESTERN LANDS
AND DEFAULTED MORTGAGES,
for cash, especially in
Kansas, Nebraska and The Dakotas.
S. K. HUMPHREY,
600 Exchange Building, Boston, Mass.

The Silence Broken

Readers-in-Law Testify

A newspaper's real constituency is always many times greater than its subscription list. Good words spoken by "constant readers," whose names appear upon our rolls, are welcomed and valued, but what say the multitude who read incognito?

We have some replies at hand. As we said recently we have, within a short time, communicated with several thousand officials in Congregational churches whose names were not upon our books. The answers bear upon this very point. Many brothers and sisters-in-law—Readers-in-Law, in fact—were discovered. The idea that leading Congregationalists did not read this paper was at once denied. Some of their testimonies follow:

It has been a visitor in our home for thirty-five years. We could not get along without it. You will find my husband's name on your list. **Maine.**

You will find my name, only it is "Mrs." instead of "Mr." I was born with the Congregationalist, and it has been a welcome visitor of nearly fifty years. **Massachusetts.**

I have been a subscriber for more than twenty years, although, like Abraham Myers's religion, I hold it in my wife's name. Would as soon think of doing without a calendar. **New Hampshire.**

This may be a hint to advertisers; it also indicates the range of influence exerted by this journal in the denomination. And you cannot escape this conclusion for yourself and your friends, viz., that the reading of such a paper is indispensable to Christian intellectual and spiritual development.

Yours, **THE CONGREGATIONALIST,**
Warren P. Landers, Supt. of Circulation.



Cured—32 Years of Agony

SIoux FALLS, S. D., Feb. 18, 1901.

"For 32 years I suffered constantly from protruding piles and finally had to abandon my trade of stone-mason. Four months ago I began using Pyramid Pile Cure, and before I had used up one 50c. box the disease had entirely disappeared and there is no sign of its ever returning. I am completely cured. **F. Capps, 216 N. Minnesota Ave.**" Sold by all druggists. 50c. a box. Book, "Piles, Causes and Cure," mailed free. **Pyramid Drug Co., Marshall, Mich.**

Dividends Are Guaranteed

of at least six (6) per cent. per annum on all stock that is purchased in the Racine Knitting Co., of Racine, Wis., the well-known makers of the widely advertised **RACINE FEET** and **RACINE** brand of hosiery and underwear. Stock in this successful concern is now being sold at par value, Ten Dollars (\$10) per share (full paid and non-assessable) to provide for further extension of business and to make customers and advertisers of all stockholders. For this reason it is preferred to disperse the stock among as many people as possible, rather than among a few large purchasers.

The officers of this company personally guarantee an annual dividend of six per cent. In view of past earnings and with increased facilities, there is no reason why dividends should not far exceed the guaranteed amount.

The product of the Racine Knitting Co. is sold by mail order methods direct to the consumer. The business has outgrown its infancy, the experimental stage is past, the company is splendidly equipped and working on a proven policy. Every feature is indorsed by recognized authorities. The officers of the company give an unqualified personal guarantee that annual dividends of at least six per cent. per annum shall be paid in semi-annual installments on the first days of January and July of each year.

This is an **UNUSUALLY SAFE, SURE INVESTMENT FOR CONSERVATIVE PEOPLE.** We refer you to any commercial agency or bank for a statement of our financial responsibility. **SEND FOR OUR THOROUGHLY EXHAUSTIVE PROSPECTUS** giving a complete statement of our plans in detail. Address

HERBERT S. BLAKE, Treas., Racine Knitting Co., Racine, Wis.

N. B.—We want local salesmen to represent our line.

Gold Bonds

\$ 5,000 Twelve Banks, Bankers and Trust Companies in one city, (Minneapolis) recently examined very thoroughly into an issue of Gold Bonds yielding 5% interest, and they purchased in amounts as at the left of this advertisement. Some of the same issue are still for sale; denominations, \$100, \$500, \$1,000. If you would like to know more about these bonds write **Trowbridge & Niver Co.,** First National Bank Building, CHICAGO. 60 State Street, BOSTON, MASS.

DEFAULTED SECURITIES

Town, City, County, railroad or other Bonds and Stocks investigated and collected. No charge made for investigation and preliminary report. All communications confidential. Address the **Boston Defaulted Securities Co.,** Room 528, Exchange Building, 53 State Street, Boston, Mass.

THIRTY YEAR

FIRST MORTGAGE SIX PER CENT.

GOLD BONDS

—OF—

The Puerto Principe Electric Co.

At par and accrued interest from Nov. 1st. This Company, controlled by Connecticut people, is the sole electric company in Puerto Principe, Cuba, a city of 35,000 people. Total bond issue, \$150,000. Actually issued, \$100,000. Net earnings, twice fixed charges.

For further particulars, address

THE PUERTO PRINCIPE ELECTRIC CO.,

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A Church Trouble Reviewed

An *ex parte* council met at Tampa, Fla., Jan. 7, at the call of twenty-nine present or former members of the Congregational church of that city. Some of these members had been expelled, others dropped from the roll of the church, and others had received, at their own request, letters of dismission. One member, it appeared from testimony and a document presented, had been cited by a committee of the church to answer charges, but was offered the alternative of asking for a letter to some other church, or that her name be dropped from the roll. Another member had received notice of expulsion without trial, but had afterwards been cited to appear for trial before a committee.

The council, according to its records, consisted of representatives of three of the five churches, and of three of the four individual ministers invited. The council continued for four days and adopted unanimously a long and elaborate result reviewing the case, stating the principles of Congregationalism as applied to it, and specifically concluding:

1. That the financial management of the society's affairs had not been in accordance with its constitution, or such, in several important respects, as the council could approve.

2. That all matters of discipline connected with the church had been taken into the hands of a committee, whose action was to be final without further action by the church.

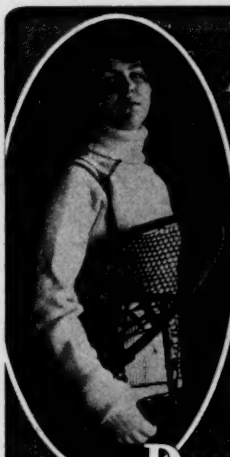
The council advised that such members of the church as through a misapprehension had secured the dropping of their names from the rolls are still in full standing in the church; that those who had received letters of dismission should return them to the clerk of the church, and resume their full standing; that the person who had asked for and received a letter of dismission under threat of a church trial unless she did this should return the letter to the clerk and resume her full standing; and that the person who had been expelled by the vote of the church committee had in no way lost his legal and ecclesiastical standing in the church.

The council expressed its conviction that the chief responsibility for the trouble rested with the pastor of the church, advised the aggrieved members that if they could not work and worship with those assuming to constitute the First Church they should maintain worship by themselves, and declared that a copy of the result of the council should be sufficient credential to entitle them to be received into the fellowship of any Congregational church.

Education

Andrew Carnegie has given \$300,000 and the heirs of Peter Cooper have given \$300,000 to Cooper Union, New York city, for an endowment fund. This will enable it to do a work for the artisans superior to that now offered to workingmen in any other American city.

Franklin Academy, at Franklin, Neb., recently celebrated its twentieth anniversary, with addresses by Rev. W. S. Hampton, first principal, by Rev. C. S. Harrison, former pastor and financial agent, and by Principal A. C. Hart. On the same day was laid the corner stone of the new hall of music called Dupee Hall, in honor of the donor. In the evening the makers of the academy were eulogized at the meeting of the Republican Valley Congregational Club.



Good Advice

A writer in the *Chaperone Magazine* on Flannels, Blankets and Laces insists on little wringing for woollens and no rubbing for laces. Every intelligent woman has a method of her own but all agree on those two points—harder points using ordinary bar soap—harder still with penny—cheap Washing powders.

Have used Pearlina a number of years, and like it very much for all kinds of flannel garments. They are soft and nice after washing. Mrs. Rev. C.T.

Am never without Pearlina. Use it with the most delicate fabrics and with coarse things. Find it satisfactory in all things. Mrs. Rev. G.E.L.

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Ninety-Fifth Semi-Annual Statement, Jan., 1901.

SUMMARY OF ASSETS.

Cash in Banks.....	\$514,815.89
Real Estate.....	1,718,265.81
United States Bonds.....	2,058,090.00
State and City Bonds.....	883,500.00
Railroad Bonds.....	856,880.00
Water and Gas Bonds.....	144,700.00
Railroad Stocks.....	6,165,050.00
Bank and Trust Co. Stocks.....	440,250.00
Bonds and Mortgages, being 1st lien on Real Estate.....	160,400.00
Loans on Stocks, payable on demand.....	249,375.00
Premiums uncollected and in hands of Agents.....	608,932.29
Interest due and accrued on 1st Jan. 1901.....	47,664.54
	\$13,637,833.53

LIABILITIES.

Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	4,546,125.00
Reserve for Unpaid Losses and Claims.....	794,300.00
Net Surplus.....	5,297,495.54
	\$13,637,833.53

Surplus as regards Policy-holders **\$5,297,495.54**

JOHN H. WASHBURN, President.
ELBRIDGE G. SNOW, Vice-President.
AREUNAH M. BURTIS, W. H. CHENEY, Secretaries.
H. J. FERRIS, E. H. A. CORREA, } Asst. Secretaries.
F. C. BUSWELL,
NEW YORK, January 8, 1901.

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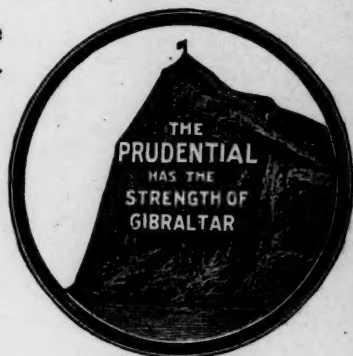
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